TEXTUAL AND HISTORICAL ANALYSIS OF HOSHEDAR AND SAOSYAN : A CORRECTION TO MUSLIM CLAIMS

(Discussion with ChatGPT by Ki Sonet Albatross, Ngopipait padepokan teacher)

Explain about the saosyant of the Zoroastrian tradition and why it is claimed to be identical to the Prophet Muhammad

ChatGPT said:

Saosyant is a concept in the tradition of Zoroastrianism (a religion founded by Zoroaster or Zarathustra), which refers to a future savior or savior. Saosyant is considered to be a spiritual leader who will come in the last days to
defeating evil, bringing the dead back to life, and bringing the world into a state of perfection and goodness, in accordance with Zoroastrian teachings.

In Zoroastrianism, Saosyant is considered a descendant of Zoroastrianism, who has the task of bringing mankind to salvation by defeating the forces of evil (especially
Ahriman, the evil spirit in Zoroastrianism) and bring harmony back to the world. This task includes restoring humanity to truth and justice and creating
An enduring kingdom of peace.

Why is it claimed to be identical to the Prophet Muhammad:

There are several reasons why Saosyant is sometimes associated with the Prophet Muhammad, Although this is a claim that often comes up in theological discussions or broader religious comparisons. Some of these reasons include:

1. **Role as Revelation-Bearer and Perfector of Religion**: Saosyant in the Zoroastrian tradition is considered to be a savior who will bring the final revelation to mankind, similar to the role of the Prophet Muhammad in Islam which is considered
   as the bearer of the last revelation, namely the Qur'an.
2. **Similar Moral Teachings**: These two figures are considered to be carriers of high moral teachings and social reformers. Both Saosyant and the Prophet Muhammad had a mission to bring humanity to the right path and defeat evil.
3. **Eschatological Projections**: In many religious traditions, there is hope of the coming of a savior in the last days. Some historical interpretations see that the concept of Saosyant may have influenced the belief in the figure of the savior of the last days, which was later matched to the figure of the Prophet Muhammad by some thinkers or
   historian.
4. **Social and Religious Change**: Some Zoroastrian thinkers or those who lived in a time when Islam was flourishing, may see similarities in the social and spiritual missions brought about by Saosyant and the Prophet Muhammad, which aimed to improve the social and spiritual mission of the Prophet Muhammad.
   morality of society and lead them to a more just life.

However, it is important to note that although there are some similarities in the roles played by Saosyant and the Prophet Muhammad in the context of each religion, direct identification between the two is not explicitly taught in Zoroastrian or Islamic teachings. This is more of an interpretation or comparison by historians and theologians who seek similarities between the two figures in the context of salvation and spiritual renewal.

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You said:

Mention the Zoroastrian text that mentions the saosyant

ChatGPT said:

In Zoroastrian texts, the concept of **Saosyant** appears mainly in *the Avesta*, the holy book of Zoroastrian religion. There are several passages of *the Avesta* that mention Saosyant, especially in the sections dealing with **Zand-Avesta** (interpretation or commentary on *Avesta*) and **Yasna** (religious rituals) which contain prophecies and eschatological prayers. Some texts that mention Saosyant include:

1. **Yasna 43.5**: In this passage, Saosyant is mentioned as a savior who will come to save humanity and lead them to victory over evil.
2. **Yasna 53.5**: It also contains references to Saosyant, who is said to come in the future as a descendant of Zoroaster, to defeat evil and bring peace.
3. **Vendidād 19.43**: This is the part of *Avesta* that talks about eschatology and the hope of the arrival of a savior, who can be identified as Saosyant.
4. **Zand-Avesta (interpretation of Avesta):** In this text, Saosyant is further elaborated as a leader who will settle the great struggle between good and evil and bring humanity to the final salvation.

The Saosyant in Zoroastrianism is not a single person, but can refer to a number of saviors or eschatological figures who will appear in the future. This concept evolved over time in the Zoroastrian tradition, with various spiritual leaders expected to fulfill this prophecy.

You said:

Is there anything that distinguishes the Prophet Muhammad from the saosyant?

ChatGPT said:

While there are some similarities between **the Prophet Muhammad** and **Saosyant**, especially in their roles as spiritual leaders and revelation bearers, there are some important differences between the two in the context of their religious teachings and history.

Here are some of the key differences:

1. Prophetic Status and Consummation of Revelation:

- **Prophet Muhammad:** In Islam, the Prophet Muhammad is considered the **last Prophet (Khatam an-Nabiyyin),** who received the last revelation, the **Qur'an**, which is considered the perfect guide to life for mankind. Revelation received by the Prophet Muhammad is universal and valid throughout the ages.
- **Saosyant:** In Zoroastrianism, Saosyant is a savior figure who will come in the future. He is not the bearer of new revelation, but rather serves to

restore the truth that Zoroaster (Zarathustra) has taught and defeat evil. Saosyant was seen as a reformer, not a refinement of existing teachings.

2. Arrival in the World:

- **Prophet Muhammad:** The Prophet Muhammad lived in the 6th to 7th centuries AD, and his arrival as Prophet was a historical event recorded in history. His presence as Allah's Messenger to mankind is recorded in **Islamic History** and is accepted by Muslims all over the world.
- **Saosyant:** Saosyant is a figure whose arrival is still **expected** in the future, especially in the Zoroastrian tradition. He has not come in the history of the world and is looked upon as an eschatological savior who will emerge in the last days to bring the world to a perfect state.

3. Social and Political Roles:

- **Prophet Muhammad:** In addition to being a revelation bearer, the Prophet Muhammad also played a role as **a political leader** and **a shaper of society**. He established the first Islamic state in Medina and spread the teachings of Islam to various regions through da'wah and jihad.
- **Saosyant:** Saosyant focuses more on **eschatological** and **spiritual** roles. He did not have a direct role in building a country or political system like the Prophet Muhammad did. Its main task is to defeat evil and bring
  peace and truth in the last days.

4. Final Destination:

- **Prophet Muhammad:** The main purpose of the teachings of the Prophet Muhammad is to call mankind to the worship of the one Allah (monotheism), as well as to apply the moral teachings and Islamic laws in daily life. The ultimate goal is eternal life in heaven for those who follow the teachings of Islam.
- **Saosyant:** Saosyant will come to defeat evil, renew the world, and lead humanity to spiritual peace and perfection. The ultimate goal is to restore the perfect cosmic and spiritual balance in this world.

5. Relationship with Zoroastrian Teachings and Islam:

- **Prophet Muhammad:** The teachings of the Prophet Muhammad founded the religion **of Islam**, which focuses on
  the oneness of God and **surrender to Him**. Islam is considered a religion that
  perfect and finally, replacing the previous religions, including Judaism and Christianity, with the Qur'an as the final revelation.
- **Saosyant:** Saosyant is closely related to the teachings of **Zoroastrianism**, which was founded by Zoroaster. Zoroastrianism focuses on the dualism between good and evil, as well as the ultimate goal of achieving cosmic and spiritual perfection.

6. Function in the End Times:

- **Prophet Muhammad:** In Islam, even though the Prophet Muhammad was the last Prophet, there is the concept **of Imam Mahdi** that emerged in the late ages in the **Shia tradition**. Imam Mahdi will

to lead Muslims to the final victory against evil, which bears a resemblance to the concept of Saosyant in Zoroastrianism, but this is a figure separate from the Prophet Muhammad.

- **Saosyant:** Saosyant will come in the last days to defeat the forces of evil and bring humanity to perfect conditions. This concept is more eschatological and focuses on the great battle between good and evil.

Conclusion:

In general, although there are some **similarities in the eschatological role and the expectation of the coming of a savior**, **the Prophet Muhammad** and **Saosyant** have different roles in the context of their respective religious teachings. Prophet Muhammad is considered the last revelation bearer and leader of the people, while Saosyant is a figure who is expected to appear in the future to bring salvation and defeat evil, based on Zoroastrian teachings.

You said:

If the saosyant had the task of eradicating evil and becoming a spiritual teacher, wouldn't Muhammad be the same

ChatGPT said:

It is true that there are some similarities between **the Prophet Muhammad** and **Saosyant** in terms of **spiritual duties** and **roles in the fight against evil**, but there are fundamental differences that distinguish the two in the context of their respective religious teachings. Here are some comparisons between the two in these aspects:

1. Duty to Eradicate Evil:

- **Prophet Muhammad:** In Islam, the Prophet Muhammad did not only function as a teacher spiritual, but also as leaders who fight **tyranny** and **injustice**. One of the core teachings of Islam is to uphold truth and justice, and
  abolishing evil in the form of oppression, poverty, and idolatry. In this context, the Prophet Muhammad led the Muslims in certain wars, such as **the Battle of Badr** and **the Battle of Uhud**, whose purpose was to protect Muslims and eradicate oppression by those who opposed Islam.
- **Saosyant:** In Zoroastrianism, Saosyant is expected to **defeat evil** and **restore good** in this world at the end of time. His role is to settle the cosmic battle between **Ahura Mazda** (the good God) and
  Ahriman (evil spirit). Saosyant is expected to eradicate evil and return the world to its perfect state, with the aim of creating a world of peace and goodness.

2. Role as a Spiritual Teacher:

- **Prophet Muhammad:** As the **Messenger of Allah**, the Prophet Muhammad was not only a political or military leader, but also a spiritual teacher who taught mankind to live according to the revelation of Allah given through the **Qur'an**. He teaches **noble morals**, **worship**, **monotheism**, and how to live a righteous life with

based on Islamic teachings. Prophet Muhammad is considered an example (uswah hasanah) in daily life.

- **Saosyant: Saosyant** , in the Zoroastrian tradition, will also serve as a spiritual teacher who guides humanity back to the path of truth. However, Saosyant focused more on renewing Zoroastrian teachings and returning the faithful to faith in **Ahura Mazda** and **true morality**. His task is to improve the world, abolish sin and lies, and bring humanity back to the true teachings of Zoroastrianism.

3. Worldly Functions vs. Eschatologic:

- **Prophet Muhammad:** The presence of the Prophet Muhammad in the world is **a historical event** that
  recorded in history, with a mission to **spread revelation**, **establish an Islamic state**, and **transform a corrupt Arab society into a society based on the teachings of Allah**. The task of the Prophet Muhammad was more **mundane** and **practical**, in addition to his spiritual role, by forming a legal, social, and political system based on Islam.

- **Saosyant: Saosyant**, on the other hand, is a figure who is expected to come in the future at the end of **the age** to **improve the world eschatologically**. His duties focused more on **the final fight between good and evil**, which brought about great changes in the spiritual and physical world. His presence is not part of history that has already happened, but rather a prophecy that is expected.

4. Its Arrival and Connection with Zoroastrianism and Islam:

- **Prophet Muhammad:** The presence of the Prophet Muhammad as **the last Prophet** is the culmination of divine revelation in Islam. It carries **the Qur'an** as a perfect and timeless book, which is considered a guide to life for mankind until today
  Apocalypse. The Prophet Muhammad not only served as a spiritual teacher, but also as a leader of the state and the ummah in worldly life.

- **Saosyant:** Saosyant is a figure whose future arrival is still **expected** in Zoroastrianism.
  His arrival was to complete the final task,
  defeat evil, and bring mankind to perfect conditions. Saosyant has never been a part of recorded history, as the Prophet Muhammad in
  Islam.

Conclusion:

Spiritually, the two do have a similar task, which is to **eradicate evil** and **become spiritual teachers** for mankind. However, there are significant differences regarding **their historical context** and **ultimate goals**. **The Prophet Muhammad** brought the **last revelation** and founded **the religion of Islam**, while **Saosyant** is a figure who is expected to come in the future to
Solve the final battle between good and evil, which focuses on restoring the world to perfection.

So, despite the similarities in their mission to fight evil, **the Prophet Muhammad**
has a broader role in human history and the socio-political life of Muslims,
while **Saosyant** is an eschatological figure whose role is more limited to the **end times**. **You said:**

Is there a Zoroastrian text that the saosyant will appear before the world is destroyed/apocalypse

ChatGPT said:

Yes, in **Zoroastrianism**, there is an understanding that **Saosyant** will appear **near the end of the age** or **the apocalypse**. This concept is mainly explained in the eschatological texts in **the Avesta**, the holy book of Zoroastrian religion, which outlines how the world will experience battle between good and evil, and how **Saosyant** will play a role in the renewal of the world.

The texts that mention Saosyant and his role towards the end of the world are as follows:

1. Yasna 53.5 (part of Avesta)

- In this text, Saosyant is described as a leader who will emerge to defeat the forces of evil, namely **Ahriman** (evil spirits). Saosyant will lead humanity in the final battle, and ultimately bring the world to the **perfect state** promised by **Ahura Mazda** (good God). The arrival of Saosyant is considered the **end** of an era that will end the era of crime and bring cosmic renewal.

2. Vendidād 19.43 (part of Avesta)

- In this text, it is mentioned that Saosyant will come in the future, after the world experience great destruction due to the battle between good and evil. Saosyant will perform his last task to **defeat Ahriman** and all the evil forces that exist in the world. After this battle, **the resurrection of the dead** will take place, and the world will be restored to **a perfect and benevolent state**, where there will be no more suffering or evil.

3. Zand-Avesta (Interpretation of Avesta)

- Zand-Avesta goes further about the arrival of Saosyant, who will emerge as a savior in the **last days** to eradicate evil and bring humanity to **spiritual perfection**. His arrival is closely related to **an eschatological battle** between good and evil, and he will lead mankind to settle a **worldly life** full of suffering and injustice.

4. The Concept of World Renewal (Frashokereti)

- In Zoroastrian teachings, there is a concept called **Frashokereti**, which describes **end-of-time renewal**. Here, a world that has been polluted by evil will cleaned and refurbished. Saosyant played a major role in this process, defeating Ahriman and other evil forces, as well as restoring the world to **a state of holiness and peace**. It also includes the resurrection of all dead souls, who will be punished or rewarded based on their deeds.

Conclusion:

In Zoroastrian texts, especially those found in *Avesta* such as **Yasna 53.5** and **Vendidād 19.43**, it is mentioned that **Saosyant** will appear **in the last days**, when the world will be destroyed by the great battle between good and evil. His arrival marked **the end of the world**

and the beginning of **a cosmic renewal** that brought the world to **a state of perfect**, free from evil and suffering. This concept is closely related to Zoroastrian eschatology which describes a world that will undergo **a complete renewal** by the time Saosyant appears.

You said:

What about the concept that Muhammad was the last prophet

ChatGPT said:

The concept that **the Prophet Muhammad was the last Prophet** (in Arabic, **Khatam an-Nabiyyin**, meaning "Covering of the Prophets") is a core teaching in **Islam** and is one of the main principles in Islamic theology. This concept states that the Prophet Muhammad is a prophet who the last sent by Allah for mankind and there will be no prophet or apostle after that.

1. Basic Teachings in the Qur'an:

This concept is based on several verses in **the Qur'an**, which mention that the Prophet Muhammad was the closing of all the prophets who came before. One of the most famous verses is:

- **Surah Al-Ahzab (33:40):**

"Muhammad is not the father of any of your men, but he is the messenger of Allah and the covering of the prophets. And Allah is All-Knowing."

This verse explicitly states that **the Prophet Muhammad is the closing of the prophets**, who It means that there will be no prophet or apostle after that. This is the theological basis for Muslims in understanding the status of the Prophet Muhammad in prophetic history.

2. Why is the Prophet Muhammad called the "Covering of the Prophets"?

- **Perfection of revelation:** In Islam, the Prophet Muhammad is seen as **the bearer of the last** complete and perfect revelation, the **Qur'an**, which is considered a revelation that cannot be added or subtracted. With this revelation, the teachings of Islam are considered as **a religion that is final** and valid throughout the ages.
- **Duty as a leader of the ummah:** Apart from being a revelation bearer, the Prophet Muhammad also functioned as **a social and political leader** who founded the first Islamic society and taught humanity the right way of life. Therefore, Muslims believe that there is no longer a need for another prophet because the revelations and teachings he brings already cover all aspects of human life.
- **Role of moral and spiritual guidance:** The Prophet Muhammad also serves as an example in all aspects of life, both in **worship**, **morality**, **family**, and **politics**. Teaching- The teachings of the Prophet Muhammad are considered to be a complete guide for mankind.

3. Why is there no prophet after Muhammad?

The concept **of Khatam an-Nabiyyin** affirms that **there are no more prophets after Muhammad** for the following reasons:

- **The Qur'an as a perfect revelation**: The Qur'an is considered to be a perfect and comprehensive revelation. In Islam, no other revelation is needed after the Qur'an because it already includes all the life instructions needed by mankind.
- **The role of the Prophet Muhammad as the last law bearer**: With the arrival of the Prophet Muhammad, all **religious laws** (sharia) have been perfected. Therefore, there is no need for new revelations or prophets who will bring new laws or teachings afterwards.
- **Continuity of teachings through the ummah**: After the Prophet Muhammad, Muslims were seen as the bearers of existing teachings and revelations. With **Muslims** following the Qur'an and Sunnah (the teachings and actions of the Prophet Muhammad), Muslims are seen as the successors and guardians of religious teachings.

4. Views on the Prophet in the Islamic Tradition:

- **Closing of revelation and prophethood:** In the view of Islam, after the Prophet Muhammad, no more revelation or prophethood is coming. This means that all the previous prophets, such as **Moses**, **Isa**, and **Abraham**, had a role in delivering revelations, but the last and final revelation was given to the Prophet Muhammad.
- **Imam Mahdi in Shia Islam:** Although the Prophet Muhammad is considered the last prophet, in **the Shia tradition**, there is the concept of **Imam Mahdi**, which is believed to emerge in the last days
  to lead mankind to the truth. However, Imam Mahdi is not considered
  as a prophet or new apostle, but as a **guide** sent to lead Muslims towards peace, uphold justice, and defeat evil. So, although there are important figures that appear in the last days, he does not replace the role of the Prophet Muhammad as the last prophet.

5. Implications of the concept of "The Last Prophet":

- **Respect for previous prophets:** Although Prophet Muhammad was the last prophet, Muslims still respect all previous prophets (such as Moses, Isa, and
  others) and believe that they bring revelation that is appropriate to their time. Islam teaches that **all prophets are messengers of Allah** who convey the same message about **monotheism** and **morality**.
- **The closing of the revelation does not mean the closing of the instructions:** Although the last revelation was given to the Prophet Muhammad, this does not mean that Muslims no longer need
  understanding or interpretation. **Religious science**, **ihtihad** (personal reasoning), and **ulama** (religious scholars) play an important role in interpreting the revelation so that it remains relevant to the times and challenges faced by Muslims.

Conclusion:

The concept that **Prophet Muhammad is the last prophet** (Khatam an-Nabiyyin) is a core principle in **Islam** affirmed in the Qur'an and hadith. This means that no other prophet or messenger will come after him, and the revelation brought by the Prophet Muhammad (Qur'an) is the final and perfect revelation for mankind. Thus, the teachings of Islam are considered complete and do not need to be added or changed again.

You said:

With the concept of this last prophet, can not be identified as a saosyant

ChatGPT said:

The concept of **the last Prophet** in Islam (Khatam an-Nabiyyin) and **Saosyant** in Zoroastrianism have some similarities in terms of **eschatological role** and eventual **renewal of the world**. However, while there are some similarities, there are also significant differences that make the two not fully **identifiable as the same**. Let's examine further:

1. Role as a Revelation Bearer vs. Eschatological Savior

- **Prophet Muhammad (The Last Prophet):** The Prophet Muhammad is seen as **the closing of divine revelation**, which carries **the Qur'an**, the complete and perfect final revelation. The teachings brought by the Prophet Muhammad speak not only of the renewal of the world, but also of universal instructions for life for all mankind, covering all aspects of life: spiritual, social, legal, and moral. The teachings of Islam also affirm that there will be no other prophet or apostle after Muhammad, and the Qur'an is the final revelation.
- **Saosyant**: In Zoroastrianism, Saosyant is not a **carrier of new revelation**, but rather an **eschatological savior** who will come in the last days. Saosyant was expected to **defeat evil**, restore the truth, and bring the world to perfect condition, but there is no indication that he will bring new revelation. Saosyant was more instrumental in **renewing Zoroastrian teachings**, restoring true morality, and resolving the cosmic battle between good (Ahura Mazda) and evil (Ahriman).

2. The Coming of the Last Days

- **Prophet Muhammad**: The Prophet Muhammad **has come** in the 6th and 7th centuries AD as **the last Prophet**. His mission was to spread Islam and teach the revelation received, namely **the Qur'an**, as a guide to life for mankind. His teachings are **universal** and valid throughout the ages.
- **Saosyant**: Saosyant is a **figure who is expected** to come in the future, at the **end of times**, to bring the world to the **last renewal**. Saosyant has not yet appeared in history, and his arrival is seen as part of **a Zoroastrian** catalogue that
  It deals with the great battle between good and evil that will end a world full of suffering and injustice.

3. Earthly and Spiritual Duties

- **Prophet Muhammad**: The Prophet Muhammad had a huge **earthly** and **spiritual** role. As the **Messenger of Allah**, he not only brought revelation, but also established an **Islamic state** and taught Muslims to regulate their lives based on the principles contained in the **Qur'an** and **the Sunnah**. He taught a way of life that was
  True, including in **political**, **legal**, **social**, and **religious** aspects.
- **Saosyant**: Saosyant, on the other hand, **is more focused on end-time updates**. He will come to **defeat the forces of evil** and bring mankind to **spiritual perfection**. His role in earthly life is more limited to **completing eschatology** and returning the world to a state of **holiness** and **peace** after
  defeat evil.

4. Similarities and Differences in the Concept of Safety

- **Prophet Muhammad**: In Islam, salvation is achieved by following the **Qur'an** and **the Sunnah** of the Prophet Muhammad, and living a life in accordance with the teachings of Islam. The concept of salvation is to achieve **the pleasure of Allah** and gain eternal life in **heaven**.
- **Saosyant**: Saosyant is also expected to bring **spiritual salvation** by defeating **Ahriman** and restoring **cosmic balance**. After the battle
  Finally, the world will be renewed, and humanity will experience **a resurrection of the soul**, where they will receive retribution according to their deeds.

5. There Are No New Revelation Bearers in Zoroastrianism After Zoroastrian

- **The Prophet Muhammad** brought a revelation that is considered the last revelation for mankind, and no revelation will come after that.
- **Saosyant**, although it had an important role in Zoroastrian eschatology, **was not the bearer of new revelation**, but more of a **savior who restores true Zoroastrian teachings**.

Conclusion:

Although there are some **similarities** between **the Prophet Muhammad** and **Saosyant** in terms of **their eschatological role** (especially in the eradication of evil and the renewal of the world), **the Prophet Muhammad** cannot be fully **identified as Saosyant** due to some fundamental differences:

1. **Prophet Muhammad** was the **bearer of the last revelation** (the Qur'an) and was sent as the **last Prophet** for all mankind, while **Saosyant** did not bring new revelation and focused more on the renewal of Zoroastrian teachings in the last days.
2. **The Prophet Muhammad** had a broader secular and spiritual role, including in the formation of the Islamic state and law, while **Saosyant** focused on **eschatological struggles** and **the renewal** of the world in the last days.
3. **The Prophet Muhammad** came in history, while **Saosyant** is still expected to come in the future.

So, although there are some similarities in terms of **eschatological** missions and **the salvation of the people**
humans, both have very different contexts and roles in their respective religious teachings.

You said:

Historically, when did the prophecy about the saosyant appear before the prophet Muhammad or after

ChatGPT said:

The concept of **Saosyant** in **Zoroastrianism** emerged long before the arrival **of the Prophet Muhammad**. The teachings of the Saosyant have existed in earlier ancient **Zoroastrian** texts, i.e. in the Avesta, the Zoroastrian religious scripture.

1. History of the emergence of the concept of Saosyant:

- The concept **of Saosyant** flourished in the Zoroastrian tradition rooted in **the teachings of Zoroastrian (or Zarathustra),** which is thought to have lived around the **6th to 7th centuries BC**.
  Some sources suggest it may have lived earlier, around **the 10th century BC**, but stories of Saosyant himself began to appear in later Zoroastrian texts, such as in **the Yasna** and **Vendidād**.

- In these texts, **Saosyant** is described as a figure who will appear in the last days to bring about the renewal of the world after defeating evil and **Ahriman** (evil spirits). **Saosyant** is considered an **expected** eschatological savior
  will lead humanity in the final battle between good and evil.

2. Zoroastrian Texts Mentioning Saosyant:

- **Yasna 53.5** and **Vendidād 19.43** are examples of texts that mention **Saosyant**. In these texts, **Saosyant** is associated with **Frashokereti**, which means the renewal of the world and the final victory over the forces of evil. This concept clearly existed in **Zoroastrianism** long before the advent of **Islam** and **the Prophet Muhammad**.

3. The Coming of the Prophet Muhammad and the Time of the Emergence of Islamic Teachings:

- **The Prophet Muhammad** was born in **570 AD** and received revelation from Allah around **610 AD**. The revelation was then recorded in the **Qur'an**, which was conveyed throughout his life until around **632 AD** when the Prophet Muhammad died.

- In this context, **the prophecy about Saosyant** certainly appeared **centuries** before the **Prophet Muhammad** was born and received revelation. The teaching of **Saosyant** already exists in the **Zoroastrian** tradition which is much older than Islam, so it cannot be said that the concept **of Saosyant** came into existence after the arrival of the Prophet Muhammad.

4. Influence Between Zoroastrian Tradition and Islam:

- **Cultural and religious influences** between different civilizations in the **Middle Ages** were common, especially in the adjacent regions between **Arabia** and **Persia**. Although there are some similarities between the concepts **of Saosyant** and **the Prophet Muhammad** in terms of duties
  eschatological (the salvation of humanity and the renewal of the world), both have different roots and contexts in their traditions.

- The concept **of Saosyant** in Zoroastrianism focuses more on **the renewal of the world** in the last days, while **the Prophet Muhammad** is considered to **be the closing of divine revelation** that came to perfect the previous teachings.

Conclusion:

Historically, **the concept of Saosyant** appeared **before the Prophet Muhammad**, because the teachings of Zoroastrianism existed long ago, and the concept of Saosyant has existed in Zoroastrian texts dating from about **the 6th to 7th centuries BC**. In contrast, **the Prophet Muhammad** was born and received revelation **more than a thousand years after** the concept of Saosyant developed. Thus, **prophecies about Saosyant appeared long before the Prophet Muhammad** in the Zoroastrian tradition.

You said:

From the historical chronology, it is not possible that Muhammad was a saosyant, especially since he is referred to as the last prophet

ChatGPT said:

From the point of view of historical chronology, although there are some similarities in the concepts **of the Prophet Muhammad** and **Saosyant**, they come from different traditions and have very different contexts and goals. Let us discuss further whether it is possible **that Muhammad was a Saosyant** based on the history and teachings of each religion.

1. Differences in Historical Context and Tradition

- **Saosyant** in **Zoroastrianism**: The concept **of Saosyant** emerged in **Zoroastrianism** around the **6th to 7th centuries BC**. In the Zoroastrian tradition, Saosyant is an **eschatological savior** who will appear in **the last days** to fight **evil**, defeat **Ahriman** (evil spirits), and bring the world into a state of **perfection** or **total renewal**. Zoroastrian teachings are closely related to the renewal of the physical and spiritual world towards the end of time, and Saosyant is not a new revelation bearer, but rather a savior or messianic figure who comes after the age of evil reaches its peak.
- **Prophet Muhammad**: The Prophet Muhammad, according to **Islam**, was **the last Prophet** (Khatam an- Nabiyyin), who came in the 6th century AD with the **Qur'an** as the final revelation and perfected the previous religious teachings. He came to provides complete **life instructions** for humanity in all aspects: spiritual, social, legal, and moral. In Islam, Muhammad was not only a **savior**, but the **bearer of divine revelation** who ended the prophetic series with the final revelation.

2. Role Differences: Revelation Bearers vs. Rescue

- **The Saosyant** in Zoroastrianism did not bring any new revelation. He was **a reformer** who led the people in defeating evil in the last days and brought the world into a holy state after the cosmic battle. So, Saosyant is more focused on **saving the world's eschatology**.
- **Prophet Muhammad** on the other hand is **the last revelation bearer** of Allah, who was sent to perfect religion and provide complete life guidance. The presence of the Prophet Muhammad as **a prophetic conclusion** meant that there was no more revelation to come afterwards, which distinguished him from the more mission-focused Saosyant **world updates**.

3. The Arrival of Saosyant vs. the Prophet Muhammad

- **Saosyant** is expected **to come** in **the end times** in the Zoroastrian tradition, as part of a cosmic renewal that will resolve the great battle between good and evil.
- **The Prophet Muhammad** appeared **in the real world** in the 6th and 7th centuries AD as **the bearer of the last revelation**, and the teachings of Islam have been spread and perfected. In the Islamic view, Muhammad's coming is not related to the end times in eschatological meaning as in Zoroastrianism.

4. Focus on World Renewal and Faith

- **Saosyant** is expected to bring the world to **earthly renewal** and **cosmic perfection**, by defeating evil and restoring the world to a state of holiness and peace after the great battle.
- **The Prophet Muhammad** brought divine revelation that served as **a guide to life** for mankind, not only for **earthly renewal**, but rather for renewal comprehensive spirituality and life guidance that applies throughout the ages. The teachings of Islam are not only about the renewal of the last days, but more emphasis on **the right way of life** to achieve **spiritual salvation**.

5. Similarities and Differences between Muhammad and Saosyant

Although there are similarities in that both are expected to defeat **evil** and bringing **updates**, there are several differences that distinguish Muhammad from Saosyant:

- **Muhammad** was the last **bearer of revelation** (the Qur'an), while **Saosyant** did not bring new revelation but focused on **saving the world**.
- **Saosyant** appeared in **the last days**, while **the Prophet Muhammad** was already alive in the 6th and 7th centuries AD, long before **the end of the age** in the Zoroastrian context.

6. The Concept of the Last Prophet in Islam and Saosyant

- In Islam, **the Prophet Muhammad as the last prophet** ended **the prophetic series** with the final revelation, namely **the Qur'an**, which is considered the final book for mankind.
- In Zoroastrianism, **Saosyant** is **the savior who emerged towards the end of the age** and **not the last prophet**. He is expected to complete an eschatological mission to bring the world into a holy state after defeating evil.

Conclusion:

From **the historical chronology**, **the Prophet Muhammad** cannot **be identified as a Saosyant** although there are some similarities in terms of **the mission of world renewal** and **the salvation of mankind**. However, both come from different traditions with different goals.

- **Saosyant** is a figure in **Zoroastrianism** who is expected to come in **the last days** to solve the cosmic battle and bring about the renewal of the world, while **the Prophet Muhammad** is **the last herald** of revelation who has come in **the 6th century AD**, not as an eschatological figure waiting for the arrival afterwards.

The concept **of the last Prophet** in Islam ends a series of prophethood and revelation, while **Saosyant** is a part of eschatology that focuses on the renewal of the world in the last days. With Thus, while there are some thematic similarities, they have very different contexts in their respective histories and religious traditions.

You said:

Is there a Zoroastrian text that states that the saosyant must not be the bearer of Revelation

ChatGPT said:

In **earlier Zoroastrian texts**, there is no direct affirmation stating that **Saosyant** was not a revelation bearer in the same sense as **the Prophet Muhammad** in

Islam. However, based on the traditional understanding of **Saosyant** in **Zoroastrianism**, it can be concluded that the role of Saosyant **is significantly different** from that of a **revelation** bearer as in the Islamic tradition.

Explanation Based on Zoroastrian Texts:

1. **Saosyant in Avesta**:
    - In the texts **of Avesta**, which is a Zoroastrian scripture, **Saosyant** It is portrayed more as an **eschatological savior** who emerged in **the last days** to lead the world towards **cosmic renewal** after defeating evil. The texts place more emphasis on the **task of salvation and final renewal** than on Saosyant's role as a bearer of new revelation or scripture.
    - One of the passages of the text that mentions Saosyant is in **Yasna 53.5**, which mentions that Saosyant will come as the one who will settle the final battle between good (Ahura Mazda) and evil (Ahriman).
2. **Saosyant as the Renewal of the World, Not the Carrier of Revelation**:
    - **Saosyant** is a figure who is expected to appear to bring **world renewal**. He will eradicate evil and restore the world to a holy state, but he is not mentioned to bring **new revelation**. Unlike **the Prophet Muhammad**, who took **the Qur'an** as the final revelation from God, **Saosyant** focused more on **saving the end times** without teaching new revelations or books.
3. **Saosyant's Role in Zoroastrianism**:
    - Saosyant, as described in **the Yasna** and **Vendidād**, was seen as a figure who would **bring truth and justice** and restore true **Zoroastrian** teachings. Although he may have carried out moral and spiritual reforms, he did not bring new revelation but rather completed his **eschatological mission** by defeating **Ahriman** and other evil forces.

Conclusion:

There is no **Zoroastrian text** that explicitly states that **Saosyant is not a revelation bearer**, but from the understanding and context of Zoroastrian teachings, Saosyant's role is more focused on **the renewal of the world** and **the salvation of the end times**, rather than as the bearer of new revelation as in the Islamic tradition or other religions.

In this case, Saosyant is better understood as **an eschatological savior** who does not bring new revelation or book, but rather carries out the task of bringing the world into a better and holier state after defeating the forces of evil.

You said:

Muhammad also became a reformer of the deviant teachings of monotheism

ChatGPT said:

True, in the context of history and religious teachings, **the Prophet Muhammad** also played a role as a
reformers in terms of **the teachings of monotheism** (the oneness of God), especially by restoring the teachings of monotheism which were considered to have **deviated** by many groups at that time. In this context, there are some similarities between **Muhammad** and **Saosyant**, who both function as **reformers** in their respective religions. However, there are important differences in the way and goals they carry out such reforms. Let's examine further.

1. The Reform of Tawhid by Muhammad

- By the time **the Prophet Muhammad** received the revelation in the 6th century AD, many Arab societies at that time worshipped **idols** and **deviated from the monotheistic teachings** that had been passed down by previous prophets (such as the Prophet Ibrahim, who was an important figure in the monotheistic tradition).
- **Muhammad** was sent by **Allah** to **bring back the pure teachings of monotheism**, which taught that there is only **one God** (Allah) and no allies to Him. He abolished **idolatry** and reintroduced the true teachings of **monotheism**, which were in keeping with the teachings of previous prophets, such as **Abraham** and **Moses**.
- **The Qur'an** clearly affirms **monotheism** and **confirms the teachings of the previous prophets**, while also refuting the concepts that have developed among those who deviate from them.

2. Saosyant's Role in Zoroastrianism

- In **the Zoroastrian** tradition, **Saosyant** is an eschatological figure who will emerge in the **last days** to **restore the world**, defeat evil, and restore **the teachings of truth and** true morality. In the Zoroastrian context, the world and humanity are considered to have been **deviated** by the influence **of Ahriman** (evil spirits), and Saosyant will come to remedy the situation.
- Saosyant, while not bringing new revelations, serves as a **moral and spiritual reformer** who restores the world to a **state of purity** and truth after the final battle between good and evil.

3. Similarities in the Role of Renewal

- **Muhammad and Saosyant** had a role as **reformers** in their respective contexts:
    - **Muhammad** as a **reformer of monotheism**, re-taught the pure monotheism and opposed idolatry and deeds that deviated from the true teachings of God.
    - **Saosyant** as **the reformer** of the world in the last days, restoring the world to a true moral and spiritual state by defeating evil and bringing humanity to spiritual perfection.
- Both are also expected to bring **justice** and **moral renewal** to humanity. **Muhammad** brought divine revelation that taught how to live according to **God's law**, while **Saosyant** was expected to bring **moral renewal and righteousness** after the forces of evil were defeated.

4. Key Differences

- **Muhammad** was sent as **the bearer of the final revelation** and **the prophetic closing**. He is not only **a reformer**, but also a messenger of revelation who is a **guide to life** for mankind through **the Qur'an**. In Islam, Muhammad's teachings not only restore pure monotheism, but also perfect pre-existing teachings.
- **Saosyant**, although he played a role in moral and spiritual renewal, did not bring new revelation. Saosyant is an eschatological figure who will end **the cosmic battle** between good and evil, not a revelation bearer or a **prophet** who conveying new revelation from God.

Conclusion:

Indeed, **the Prophet Muhammad** can be considered a **monotheistic reformer** who **justified the** distorted **monotheistic teachings** of the Arab society of his time, just as **Saosyant** played a role in **the renewal of the world** and restored the lost truth in the Zoroastrian world. Both have a **renewal function**, but **Muhammad** brought the final **revelation** that perfected religious teachings, while **Saosyant** focused more on **eschatological salvation** in the last days and did not bring new revelation.

While there are similarities in **renewal functions**, they differ in **context** and **role** in the history of their respective religions.

You said:

Muhammad was also a moral reformer (Akhlaqul Karimah)

ChatGPT said:

Indeed, **the Prophet Muhammad** is also known as **a moral reformer** through the teachings of **Akhlaqul Karimah** (noble morals). One of the most important aspects of Islamic teachings is **moral reform** brought by the Prophet Muhammad to improve human behavior and teach **high ethical values**.

1. Muhammad as a Moral Reformer (Akhlaqul Karimah)

Akhlaqul Karimah or **noble morals** is a term that refers to behavior and character that good, which is in accordance with Allah's instructions. **The Prophet Muhammad** not only brought revelation, but also **to be a living example** in terms of **morality** and **morals**. Some of the moral values taught and exemplified by the Prophet Muhammad include:

- **Honesty (Al-Sidq):** The Prophet Muhammad was known by the nickname **Al-Amin** (who can trusted), which reflects his honesty. Honesty is one of the main moral values in Islam.
- **Patience (As-Sabr):** In various trials of life, the Prophet Muhammad showed an example of patience. Patience is a highly valued trait in Islam, both in the face of adversity and in the face of ill-treatment from others.
- **Kindness to others (Ihsan):** The Prophet Muhammad taught the importance of being kind to others, including parents, neighbors, children, and even enemies. **Ihsan** is to give your best in interacting with others.

- **Tolerance and forgiveness (Al-'Afuw):** The Prophet Muhammad often showed **tolerance** against those who had previously been hostile to him, and he taught to **forgiving** the mistakes of others in order to create peace.
- **Sense of justice (Al-'Adl):** Islam teaches to always be fair in all things, both towards oneself, family, and society. Prophet Muhammad is an example main in upholding **justice**, even if it involves the closest people.
- **Simple (Al-Zuhd**): The Prophet Muhammad exemplifies a simple life, far from worldly luxury. His teachings teach not to be tied to material possessions and the world, but to focus more on the life to come (the hereafter).

2. Akhlaqul Karimah in the Qur'an

- **The Qur'an** mentions many moral values that must be lived by Muslims. The Prophet Muhammad is considered to be **an uswah hasanah** (good example), as mentioned in **QS. Al-Ahzab (33:21):**
    - *"Indeed, the Messenger of Allah has been a good example for you, that is, for those who hope in Allah and the coming of the Day of Resurrection, and he has called Allah a lot."*
- In **the Qur'an**, Allah affirms that the Prophet Muhammad is an **ideal example of life** in all aspects of life, including in terms of **morals and morals**. His teachings are not only related to worship and law, but also about how to **behave well** towards others and interact with the world.

3. The Concept of Morality in Islam

- **Akhlaqul Karimah** covers various aspects of morality that include not only spiritual relationships with Allah, but also how to interact with fellow human beings and other creatures. The Prophet Muhammad taught Muslims to have **high morality** in their daily lives, from the smallest things, such as **smiling**, **speaking well**, to bigger things such as **defending the right** and **upholding justice**.
- This moral teaching is also strongly related to **social responsibility**. The Prophet Muhammad taught the people to **care for the weak**, such as orphans, the poor, and the suffering. This is very clear in many hadiths that emphasize the importance of **doing good** to others.

4. The Influence of the Prophet Muhammad's Moral Reformation

- **The Prophet Muhammad** succeeded in bringing about a major change in **the morality of** Arab society at that time. Before the arrival of Islam, the Arabs, especially in Mecca and living in conditions full of **violence**, **oppression of women**, **idolatry**, and **social injustice**.
- **Islam**, with its revelations brought by the **Prophet Muhammad**, drastically changes existing moral values, and teaches that **noble behavior** is the key to achieving peace and happiness both in this world and in the hereafter.

5. Comparison with Saosyant

- If we associate **Muhammad** with **Saosyant**, both can be considered moral **reformers**, although their roles and contexts are different. **The Saosyant** in **Zoroastrianism** is expected to emerge in the last days to bring the world into the a more holy state by defeating evil, but **Muhammad** has brought **moral renewal** through divine revelation delivered throughout his life.
- **Muhammad** taught **Akhlaqul Karimah** in daily life and through **the Qur'an**, which greatly influenced the moral development of mankind to this day.
  Meanwhile, **Saosyant**, despite his role in the renewal of the world, focuses more on **the escalogical** aspects and **worldly changes**, rather than as a carrier of revelation or comprehensive moral teachings.

Conclusion

The Prophet Muhammad was not only a revelation bearer but also a **moral reformer** who brought the teachings of **noble morals** (Akhlaqul Karimah), which included honesty, patience, tolerance, justice, and compassion. He is a living example for Muslims in terms of how to behave well, both in relation to Allah and with fellow humans. This moral renewal is one of the main aspects of Islamic teachings that distinguishes the Prophet Muhammad as the bearer of the last revelation that perfected the moral teachings of mankind.

You said:

Foam explains what is meant by ascetological

ChatGPT said:

Eschatological (from Greek: *eschaton* meaning "end" or "final destination") refers to a teaching or concept relating to **the end times** or **the ultimate goal** of life, often including views of the **destruction of the world**, **the completion of human destiny**, and **life after death**. In many religious traditions, **eschatology** includes prophecies or beliefs about what will happen in **the last days** and how the world will end.

1. Eschatological Aspects in Religion

- **Eschatology** often focuses on two main things:
  - **The destruction** of the world that exists now, or the great changes that will occur in **the end times**.
  - **Salvation** or **life after death**, which often involves the resurrection of the dead, final judgment, and retribution for good or evil.
- In many religious teachings, **eschatology** also includes the hope of the arrival of **a savior** figure who will bring the world to a better state, such as the concept **of the Messiah** in Judaism, **Saosyant** in Zoroastrianism, or **Mahlul al-Mahdi** in Islam.

2. Eschatological Aspects in Zoroastrianism

- In **Zoroastrianism**, **Saosyant** is an eschatological figure who will come in the **last days** to defeat evil, raise the dead, and bring the world into a state of purity and goodness.

- Saosyant will improve the world, destroy the forces of evil, and bring mankind to **eternal life** full of happiness and peace.

3. Eschatological Aspects in Islam

- In **Islam**, **eschatology** is also very important. **The end** times are the moment when the whole world will be destroyed, and humanity will be resurrected to be judged by God. **The Day of Resurrection** (Yawm al-Qiyamah) will determine who will enter heaven or hell based on their deeds.
- **The Dajjal** (the antagonist of the end times) and **Mahlul al-Mahdi** (the leader of the just saviors) are eschatological figures who will emerge towards **the end of the age** to improve the world and uphold justice.

4. Eschatology in a General Context

- In general, **eschatology** can refer to any teaching or theory about the future that deals with the end of the world, life after death, and major changes in the cosmic order.
- Eschatology is also often used to describe teachings that focus on how humanity should **prepare for** the **end times**, both morally and spiritually.

Conclusion

Eschatology is a teaching or belief about the **end times** and the **ultimate goal** of mankind. In many religions, including **Zoroastrianism** and **Islam**, there are eschatological figures who will bring **about great salvation** or **change** in this world on the eve of its destruction. Eschatology focuses on understanding the **end of the world** and how humans will **be ended** and **accounted** for their lives.

You said:

Muhammad was also an eschatological savior, where he was called the intercessor in the hereafter

ChatGPT said:

True, in **Islam**, **the Prophet Muhammad** also plays the role of **eschatological savior** in the context of **intercession (intercession)** in the **hereafter**. The concept of intercession is one of the important aspects of Islamic teachings, which shows how the Prophet Muhammad can provide **help** or **intercession** to mankind on the **Day of Resurrection**.

1. The Intercession of the Prophet Muhammad

- **Intercession** in Islam refers to **the help** or **intercession** provided by a person who is close to Allah, in this case the Prophet Muhammad, to **obtain Allah's forgiveness** or **to help those whom Allah wants** to be saved from punishment in the hereafter.
- **The Prophet Muhammad** was promised by Allah that he would be granted the **right of intercession** on the Day of Resurrection, which meant that he would be able to **help his people**, even those who may have committing a great sin, to obtain forgiveness and mercy from Allah.

- This can be found in several **hadiths** that mention that **the Prophet Muhammad** will **intercede** for Muslims who believe on the Day of Resurrection, especially those who are considered worthy of Allah's mercy even though they have sinned.

One of the **hadiths** that mentions the intercession of the Prophet Muhammad is:

"Every prophet has a prayer that is sure to be answered, and I keep it for my people on the Day of Resurrection, then it will be intercession for them."
(HR. Bukhari and Muslim)

This intercession is not only for those who are at the highest level of the faith, but also for those who sin, provided that they remain in **the faith** and **do not to condemn Allah**.

2. Eschatological Salvation by Muhammad

- **Prophet Muhammad** as an eschatological savior is not only in the sense of intercession, but also in the sense that the **revelation** it brings (the Qur'an) is a **living guide** for mankind to achieve **salvation** in the world and afterlife.
- The teachings brought by the Prophet Muhammad provide **moral** and **spiritual** guidelines that lead to **salvation** from the life of the world full of trials and trials towards a better life in the hereafter.
- The Prophet Muhammad taught that those who **are righteous** and **do righteous deeds** will receive **Allah's mercy** in the hereafter. The intercession he gave was part of **God**'s greater mercy that made it possible for mankind to be saved even though they may not be perfect in their deeds of worship.

3. The Role of the Prophet Muhammad as a Perfectionist of the Teachings

- In **an escatalogutic** context, the Prophet Muhammad acted as **a closing act for the prophets** who perfected the previous teachings and provided **perfect life guidance** for mankind. He gave a final revelation that not only taught about how to live this world life correctly, but also gave guidance on how to prepare for **life after death**.
- As **the last Prophet**, Muhammad brought **revelations that governed human life** in all aspects, both moral, social, spiritual, and eschatology, all of which aimed to achieve salvation in the hereafter.

4. Comparison with Saosyant

- **Saosyant**, in the tradition of **Zoroastrianism**, also plays the role of an **eschatological savior** who will come in the **last days** to renew the world, defeat evil, and lead humanity to **salvation** after the great struggle between good and evil.
- The role **of the Prophet Muhammad** as **an eschatological savior** and **intercessor** in the hereafter does have similarities with **the role of Saosyant** in terms of **saving** and **changing the world**, although with significant differences in the context of the teachings and history of their respective religions.

5. The Intercession of the Prophet Muhammad in the Qur'an and Hadith

- **The Qur'an** mentions **intercession** in several verses, including:
    - **"And no one can intercede by his side except after he has given permission to those whom he wills and is pleased with him."**
      (QS. Al-Baqara 2:255)
- **Another hadith** states that the **Prophet Muhammad** has the right of **intercession** for his people, which will be given on the **Day of Resurrection** to **help the believers**:
    - **"Indeed, I will intercede for my people on the Day of Resurrection, and they will be forgiven."**
      (HR. Tirmidhi)

Conclusion

The Prophet Muhammad can indeed be considered an **eschatological savior** in Islam, because he not only brought revelation that perfected the previous teachings but also had the right to **intercede** for his people in the hereafter. With **the intercession** he gave, the people
Muslims who believe, despite having sin, have the opportunity to receive **Allah's forgiveness** and **mercy**. This makes the Prophet Muhammad a **helper** for his people on the **Day of Resurrection**, similar to the role **of Saosyant** in **Zoroastrianism**, albeit with differences in religious teachings and historical contexts.

You said:

What is the difference between the two teachings

ChatGPT said:

Differences between **the teachings of Islam** brought by **the Prophet Muhammad** and the teachings of **Zoroastrianism**
about **Saosyant** covers historical, theological and eschatological aspects, although there are some similarities in terms of the concept of eschatological rescue. Here are some **of the key differences** In the teachings of the two:

1. Sources of Teachings and Revelation

- **Islam**: **Prophet Muhammad** is considered to be **the last Prophet** to receive revelation from Allah through the angel Gabriel, which was later revealed in the form of **the Qur'an**. Islamic teachings include a complete guide to how to live, morality, law, as well as beliefs about life after death. This teaching is universal and accepted by Muslims all over the world.
- **Zoroastrianism**: **Zoroaster** (or **Zarathustra**) was the founder of **the Zoroastrian religion**, who received revelations from the god **Ahura Mazda**. His teachings are recorded in the text **of Avesta**. In Zoroastrianism, although there is an eschatological savior concept called **Saosyant**, no revelation is received in the same form of scripture as the Qur'an in Islam.

2. The Role of Saosyant and the Prophet Muhammad

- **Prophet Muhammad (Islam):** Prophet Muhammad was **the last Prophet** in Islam, and his role was not only as an eschatological savior but also as the **last messenger** of revelation that governed the life of mankind in all aspects. **Intercession** given by

The Prophet Muhammad on the **Day of Resurrection** is a form of salvation for the believers, provided that they do not condemn Allah (do not do **shirk**).

- **Saosyant (Zoroastrianism):** Saosyant is an **eschatological figure** who is expected to emerge in the last days to **defeat evil** and **lead the world towards good**.
  Saosyant did not bring new revelation, but **updated the teachings of Zoroaster** and **Returning the world to peace and purity**. Saosyant is also considered the bringer **of eternal life** for mankind after defeating the forces of evil.

3. The Concept of World Purification

- **Islam**: In **Islam**, the life of this world will end with the **Day of Resurrection**, where all human beings will be resurrected to be reckoned with by Allah.
  Those who believe and do righteous deeds will get **paradise**, while the disbelievers and sinners will be punished in **hell**. **The Prophet Muhammad** will **intercede** for his people in the hereafter. **Islam** teaches that each individual is responsible for his or her deeds, and only **Allah** determines the final fate of man.

- **Zoroastrianism**: In **Zoroastrianism**, the world will also undergo **eschatological changes**. **Saosyant** will appear in the last days to renew the world, **defeat evil**, and bring people to **a better** and **eternal** life. The world will be destroyed by **the resurrection**, and all good people will gain **eternal life** after **the cleansing of the world** by holy fire.

4. God's Concept

- **Islam**: In Islam, **Allah** is **the one** God, that is, **the God with whom there is no ally** (God Almighty). The teaching of monotheism (belief in the oneness of God) is highly emphasized in Islam. **The Prophet Muhammad** taught that mankind should only worship **Allah** and not bind Him to anything.

- **Zoroastrianism**: In **Zoroastrianism**, **Ahura Mazda** is **the One God** and the creator of all things. Ahura Mazda is the source of **goodness**, and humanity is expected to choose the path of goodness and fight against **Angra Mainyu**, the evil spirit who responsible for the crimes in the world. Although Ahura Mazda is **the ultimate** God, in some aspects of Zoroastrianism, there is a **duality** between the forces of good and evil (Ahura Mazda and Angra Mainyu).

5. Essence of Doctrine and Acceptance

- **Islam**: Islamic teachings include aspects of **faith (faith), worship** (such as prayer, fasting, zakat, hajj), and **morals** (good morality). The Prophet Muhammad taught that all mankind must surrender themselves to **Allah** and follow the right path, as revealed in the **Qur'an**. This teaching binds Muslims to a clear and **universal law**.

- **Zoroastrianism**: The teachings of Zoroastrianism place more emphasis on **the moral choice of individuals** to choose between **good** and **evil**. **Goodness** is associated with **Ahura Mazda**, while **evil** is associated with **Angra Mainyu**. In Zoroastrianism, there is
  The emphasis is on **individual responsibility** in creating a better world, but this teaching does not include universal revelation as structured as in Islam.

6. The Process of Salvation and Life After Death

- **Islam**: In Islam, salvation is achieved through **faith in Allah** and **righteous deeds**, as well as following the instructions given by the Prophet Muhammad. On **the Day of Resurrection**, every individual will be held accountable for their deeds. For the believers, the **intercession of the Prophet Muhammad** allows them to obtain **forgiveness** from Allah. **Heaven** and **hell** are the final destination for every individual.
- **Zoroastrianism**: In Zoroastrianism, salvation is achieved through **the choice to live in good**, fight evil, and follow **the teachings of Zoroastrianism**. After death, the spirit A person will face **judgment** based on their good or bad deeds during life. At **the end of time**, Saosyant will resurrect the dead and lead them to an eternal life full of goodness.

Conclusion

While there are **eschatological similarities** between **Islamic** teachings and **Zoroastrianism** in terms of **eschatological salvation** by figures such as **the Prophet Muhammad** and **Saosyant**, they have **profound differences** in **theology**, **the concept of God**, **the source of revelation**, and **the process of salvation**. Islam emphasizes more on **monotheism** (the oneness of God) and **intercession** by the Prophet Muhammad as **the eschatological savior** who brings the final revelation, while Zoroastrianism talks about **the duality of good and evil** and **Saosyant** as the savior who renews the world without bringing new revelation.

You said:

Does the concept of dualism appear from the beginning or does it appear later where at the beginning it is monotheism

ChatGPT said:

The concept of dualism in **Zoroastrianism** evolved over time, and many scholars argue that **Zoroastrianism** was originally a more **monotheistic** religion before eventually evolving into a **dualistic system**.

1. Early Zoroastrianism (Monotheism)

Initially, **Zoroastrianism** was believed to have an **emphasis on monotheism**. In **Zoroastrianism** (or Zarathustra), **Ahura Mazda** is **the One God** and the **creator of all** things that are good and true. In this context, Zoroastrianism can be considered as **monotheistic**, with the belief that Ahura Mazda is the only God who should and that all good things come from Him. **Ahura Mazda** is the **absolute** God, full of wisdom, and power, while Zoroastrianism emphasizes **moral goodness**, **truth**, and **justice**.

2. The Development of Dualism in Zoroastrianism

However, as **Zoroastrianism** developed, there was a change in **the concept cosmology** and **the rise of a clearer concept of dualism** . This concept emerged in later stages in the history of this religion, where **two opposing forces** began to be introduced, namely:

- **Ahura Mazda** (the power of goodness, truth, and light), which represents all that is good.
- **Angra Mainyu** (or Ahriman, the power of evil, lies, and darkness), who is the opposite of Ahura Mazda and is responsible for all the crimes in the world.

This dualism illustrates that the world is in a **perpetual war** between two opposing powers. **Ahura Mazda** represents **goodness**, **truth**, and **purity**, while **Angra Mainyu** represents **evil**, **corruption**, and **darkness**. In this view, the world and human life are in a struggle between **good** and **evil**, and humanity must
choosing to **support good** and **fight evil**.

3. The Influence of Dualism in Zoroastrianism

As time went on, dualism in Zoroastrianism became more and more characteristic of this teaching. In **the classical Zoroastrian tradition**, especially in the post-Zoroastrian period (for example, in the texts known as **Avesta**), there is a clear concept of **the antagonism between Ahura Mazda and Angra Mainyu**, which illustrates that everything in the world is related to **the struggle between the forces of light** and **darkness**.

4. The Impact of Dualism on Worldview

- **The further developed Zoroastrianism** introduced the understanding that the **war between good and evil** would end with **the triumph of good**, and **that Ahura Mazda** would defeat **Angra Mainyu**, abolish evil, and restore the world to a state **of holiness** and **peace**.
- The concept of **eschatological retribution** and **the renewal of the world** through **Saosyant** became central to the eschatological teaching of Zoroastrianism, with **Saosyant** tasked with defeating the forces of evil and restoring the world to good.

5. Comparison with Monotheism

Despite the development of dualism, the teachings of Zoroastrianism still have **a strong monotheistic element**, especially in the belief in **Ahura Mazda** as the **one and only** God, who rules and creates everything that exists. However, this dualism depicts more **of a moral and cosmic struggle**, and **evil forces** are seen as existing forces as opponents to be conquered, rather than as independent equal forces.

6. The Influence of Zoroastrianism on Other Religions

Some scholars argue that the concept of **dualism** in **Zoroastrianism** influenced the thought **of Abrahamic religions** that emerged later, especially **Judaism**, **Christianity**, and **Islam**, especially in the development of **the concept of the end times**, **the war between good and evil**, and **eschatological savior figures** (such as **the Messiah** in Judaism and Christianity, and **Mahlul al-Mahdi** in Islam).

Conclusion

Zoroastrianism was originally a more **monotheistic** religion, with **Ahura Mazda** as the One God. However, over time, this teaching evolved to become more **dualist**, with the concept **of Angra Mainyu** as the opposite evil force to Ahura Mazda. Even though
Thus, Ahura Mazda remains central to the teachings of Zoroastrianism as the ultimate God. This process of development reflects a change in **cosmology** and **Zoroastrianism's worldview** from early monotheism to more complex dualistic systems.

You said:

What if it is said that Muhammad was the saosyant who would return Zoroaster to early monotheism

ChatGPT said:

Declaring that **the Prophet Muhammad** was **the Saosyant** who would **return Zoroaster to Early monotheism** is an interesting interpretation, but there are several **important aspects** to consider in this view, both from the perspective **of Islamic theology** and **Zoroastrianism**. Here are some of the reasons underlying the differences and possible approaches to the concept:

1. The Purpose of the Zoroastrian and Muhammad Teachings

- **Early Zoroastrianism (Zoroastrian Monotheism):** Zoroaster (or Zarathustra) essentially taught **monotheism**, with the belief that **Ahura Mazda** was the One God Almighty, the creator of all good things. However, with the development of time, this teaching became more **dualistic**, identifying **Angra Mainyu** as an evil force that contrary to Ahura Mazda.
- **Islamic teachings (Muhammad's monotheism): The Prophet Muhammad** also brought the teachings of **Pure monotheism** with the belief that **God** is the only God who **One**, who has no allies to Him. Islam came to perfect and correct the deviations that occurred in previous teachings, including **Judaism**, **Christianity**, and **Zoroastrianism**, with an emphasis on **monotheism** (the oneness of God).

2. The Role of the Prophet Muhammad as the Bearer of the Last Revelation

- **The Prophet Muhammad** is believed in Islam to be the **last** Prophet and **the closing of the prophets**, who received revelation from **Allah** through **the Qur'an**. The Qur'an teaches that **the teachings of Islam** are the **refinement** of the revelation that was previously given to the ummah (including Zoroastrianism), with the aim of **restoring humanity** to the pure **oneness of God**, namely **monotheism**.
- If we look in the context of **Zoroastrianism**, one of the goals of **Saosyant** is to **restore humanity to a state of holiness and goodness**, defeat evil, and renew the world. In this case, it can be seen that **the Prophet Muhammad** played a similar role to **Saosyant**, but in **the context of monotheism** and by bringing new revelations that overcame **the deviations of previous religions**, including Zoroastrianism which had developed **a dualistic** element.

3. Comparison of the Concept of Saosyant with the Prophet Muhammad

- **Saosyant** in Zoroastrianism is an **eschatological savior figure** who will come in the **last days** to defeat **evil**, renew the world, and bring humanity to **a better** and **eternal life**. Saosyant was seen as the successor to Zoroastrianism, which would **perfect and restore the world** to its original **monotheistic state**.
- **The Prophet Muhammad**, although he does not have **the same eschatological context** as Saosyant, can be seen as **the bearer of the last revelation** that restored mankind to the **oneness of God** (monotheism) and corrected the deviations that occurred in **the previous religious teachings**, including in the teachings of Zoroastrianism which already contain **dualistic elements**. In this case, there is **a similarity** that the Prophet Muhammad came to **perfecting the teachings of monotheism** which had undergone a shift.

4. Islam and Zoroastrianism: Deviance and Return to Monotheism

- In **Zoroastrianism**, although there is **Ahura Mazda** as the One God, the development of **the dualistic** concept with **Angra Mainyu** shows the existence of an element of
  a deviation from the original Zoroastrian monotheism. This dualism divides the world between two equal forces, which is clearly contrary to the pure concept of monotheism.

- **Islam** comes by teaching that **Allah** is the only God with whom He has no allies, restoring **the oneness of God** in a clearer and **purer context**.
  In this case, it can be said that **the Prophet Muhammad** played a role in **restoring the concept of monotheism** to **Zoroastrianism**, although this was not the main mission that he carried. Muhammad's main mission was to **perfect the revelation of Allah** that had been given to the previous ummah and to correct the deviations that occurred.

5. Zoroastrianism and Islam: The Concept of Crime and Deviance

- In **Zoroastrianism**, the presence of **Angra Mainyu** as a force of evil is part of a **dualistic** concept that teaches that the world is a battlefield between **good** and **evil**. Early Zoroastrianism placed more emphasis on **the goodness of Ahura Mazda** as God Almighty, but in its development it has become more **dualistic**.

- **Islam**, on the other hand, teaches that **Allah** is **the One God** and that there is no duality between good and evil equal. All **evil forces** (such as **the devil**) are **God's** creations that are not equal to Him. In Islam, **the forces of evil** have only a limited temporary power, and **evil** will eventually be defeated by **good**.

6. Eschatological Rescue and Intercession

- In **Zoroastrianism**, **Saosyant** will come in the **last days** to save humanity, defeat evil, and bring peace and eternal life.

- In **Islam**, **the Prophet Muhammad** also has a role as **an eschatological savior** through **intercession** (help) that he gives to his people in the **hereafter**. The **intercession of the Prophet Muhammad** on the **Day of Resurrection** is a form of **Allah's help** for Muslims, which is given to those who believe despite having committed great sins.

Conclusion

Stating that the **Prophet Muhammad** was the **Saosyant** who restored Zoroastrianism to **early monotheism** has a **similar concept**, especially in terms of **eschatological salvation** and **refinement of monotheism**. However, there are fundamental differences in the context **of revelation**, **theology**, and **the historical role** of each religion.

- **The Prophet Muhammad** came with **a revelation of the Qur'an** that perfected the teachings of monotheism and **restored mankind to the oneness of God**.

- **Saosyant**, in Zoroastrianism, is an **eschatological savior** figure who came in the last days to **defeat evil** and **renew the world** according to the more monotheistic teachings of Zoroastrianism.

Although both can be seen as having a role to **return humanity to goodness**, the role **of the Prophet Muhammad** is broader in the context **of perfecting the revelation and teachings of Islam**, while **Saosyant** is more related to **the change of the physical world** towards **the salvation of the end times**.

You said:

In the Islamic texts of Muhammad's time, it is also called the end of times

ChatGPT said:

Yes, in Islamic texts, especially in the **Qur'an** and **the hadiths of the Prophet Muhammad**, there are many references to the concept of **"the end of time"** or **"the time of the apocalypse"**. The term refers to the period of time in which the world will reach **its end** and there will be **major changes** that
bringing humanity to the **Day of Resurrection** or **the end of the world**'s life.

Here are some important aspects related to **the end times** in Islamic teachings:

1. The End of Times in the Qur'an

The Qur'an describes the **end times** as the **Day of Resurrection** (Yawm al-Qiyamah), where all mankind will be resurrected to be judged by Allah based on their deeds. Some of the verses that talk about the **end** times include:

- **Al-Qiyamah (75:6-12):** These verses describe mankind's question about when the **apocalypse** will occur, and Allah answers that it is a certain thing that will happen, but the exact time is known only by Him.

"They ask you about the Day of Resurrection, 'When will it happen?' Say, 'Verily the knowledge of it is with my Lord, no one can explain the time but Him.'

- **Al-Ankabut (29:69):** This verse mentions that those who seek in the way of Allah will be guided, and they will attain **salvation in the hereafter**, which is also related to life after the apocalypse.

"And those who wage jihad for Our pleasure, We will indeed show them Our ways, and indeed Allah and those who do good."

2. Hadiths of Prophet Muhammad about the End Times

In **the hadith** (the words and deeds of the Prophet Muhammad), there are many more detailed explanations about **the signs of the end times** and the events that will occur before the **apocalypse**. Some of these signs were revealed by the Prophet Muhammad as a warning to his people.

Some examples of signs of **the end times** according to the hadiths of the Prophet Muhammad include:

- **The Appearance of the Dajjal (Antichrist):** The Dajjal is an evil figure who will appear near the apocalypse and will claim to be **God**. The Dajjal is one of the great signs of the **end times**.
- **The Arrival of Imam Mahdi**: A leader who will emerge to uphold justice and fight evil in the world. In many Islamic traditions, **Imam Mahdi** is believed to appear towards the end of the age to save Muslims from cruelty and ugliness.
- **The Coming of the Prophet Isa (Jesus):** In Islam, **the Prophet Isa** will return to the world in the last days to defeat the **Dajjal** and uphold the truth. It is part of eschatology

Islam is very similar to the Christian tradition, although there is a difference in understanding of the role of Jesus in Islam.

- **Occurrence of Earthquakes and Major Disasters**: There are hadiths that mention that before the apocalypse there will be **earthquakes**, **bad winds**, and signs of nature that lead to the **end of the world**.

3. The Concept of the End Times in Islam

In Islam, **the end** times (Yawm al-Qiyamah) refer not only to **the physical** apocalypse or **the end of the world** but also to the **moral and spiritual changes** of mankind. Towards the end of time, humanity will face:

- **Moral and religious deviations**: Many hadiths mention that before the apocalypse, humanity will experience **moral deviations**, with many people renounce religious teachings and live in disobedience.
- **Small and big signs**: In hadith, **small signs** are social and natural phenomena that indicate the destruction of the world, while **big signs** are major events such as the appearance of **the Dajjal**, **the appearance of Imam Mahdi**, and **the return of the Prophet Jesus**.

4. The Role of the Prophet Muhammad in the Last Days

Although the Prophet Muhammad is not directly depicted in Islamic texts as **a savior** figure who will return in the last days like **Imam Mahdi** or **the Prophet Jesus**, he **has an important role** as **the bearer of the last revelation** that teaches mankind the right way of life to achieve salvation in the hereafter. With the arrival **of the Qur'an**, the Prophet Muhammad bring perfect teachings to Muslims, and according to Islamic teachings, he is **the conclusion of the prophets** who brought the **final** revelation to mankind.

5. The End Times as an Opportunity to Choose

In Islam, although the end times will bring destruction, it is also the **last chance** for humanity to **choose the right path** to salvation. Islam teaches that those who believe in **God** and follow His teachings will receive **protection** in the **hereafter**, although they will face great challenges before the apocalypse.

Conclusion

In **Islamic texts**, especially in **the Qur'an** and **hadith**, there are indeed many discussions about **the end of the times**, which refers to the **apocalypse** or **the end of the world**. This concept includes various major events that will occur before the **apocalypse**, including the appearance of **the Dajjal**, **Imam Mahdi**, and **the return of the Prophet Jesus**. **The Prophet Muhammad** played an important role in **bringing the final revelation** that gave life guidance for mankind towards salvation, although he was not mentioned as a figure who would return at the end of time, his role was still very essential in **improving and perfecting the existing teachings of monotheism**.

You said:

Are any physical features or geographical environment or people accompanying the saosyant mentioned in Zoroastrian texts

ChatGPT said:

In Zoroastrianism texts, especially in **Avesta** and the more Zoroastrian tradition
There are several descriptions of **Saosyant**, although specific **physical** features or **geographical environment** are not so clearly mentioned. However, there are some **essential aspects** about **Saosyant** which is explained, both in relation to the **eschatological role** and **historical and spiritual context**.

Here are some of the things that are explained about **Saosyant** in Zoroastrianism texts:

1. Saosyant's Roles and Duties

- **Saosyant** is **a savior** figure who will emerge in the last days to **defeat evil**, restore **justice**, and return the world to a state **of holiness** in accordance with Zoroastrianism.
- Saosyant**'s main task** is to **defeat Angra Mainyu (Ahriman),** the evil force in Zoroastrianism, and return the world to **Ahura Mazda**, the One God.
- **Saosyant** is also considered a **savior** who will **resurrect the dead** and bring them to **eternal life** after the **destruction of the world**.

2. The presence of Zoroastrian descendants

In some Zoroastrian texts, it is mentioned that **Saosyant** was **a direct descendant of Zoroaster** (Zarathustra). This shows that **Saosyant** was a figure who had a **blood** relationship with **Zoroaster**, who is considered to be the first prophet to teach monotheistic teachings to mankind. In this tradition, **Saosyants** emerged from **the Zoroastrian lineage** to pursue a larger final mission.

- **Zoroastrian tradition** states that **Saosyant** would be born to **a virgin woman**, whose pregnancy would occur by **divine intervention**. This suggests that the birth of **Saosyant** will have a very **sacred and divine element**, resembling the concept of the extraordinary birth in many religious traditions.

3. The Influence of Eschatological and Natural Signs

- In **Avesta and other** Zoroastrian **texts**, **Saosyant** will come to **lead humanity** in the fight against **the evil** that dominates the world. The presence of Saosyant will be filled with various **natural signs** and spiritual phenomena that
  It shows that the world is in the final phase and preparation for **destruction and renewal**.
- There is a description that the world will suffer **great damage** before **Saosyant** appears to restore the world.

4. Geographical Environment and Time of Emergence

- Regarding **the geographical environment**, there is no specific description in Zoroastrian texts of the place of **Saosyant's appearance**. However, it is thought that the **emergence of Saosyant** would have occurred in what is better known as the region of origin of Zoroastrianism, namely **Persia** (modern-day Iran).

- In terms of **the time of emergence**, as in the traditions of many other eschatological religions, **Saosyant** will appear in the last days, when the world is on the verge of collapse, and humanity is in deep **darkness**.

5. Social Context and Friends of Saosyant

- Not much is said about **Saosyant**'s friends or **direct** followers in Zoroastrian texts. However, like many other eschatological saviors, Saosyant is expected to have followers who will **fight together** to bring about change in this world, defeat the forces of evil, and lead humanity towards a better world.

6. The Presence of Other Figures

- Regarding **the other figures** who will accompany **Saosyant**, there is an understanding that **three Saosyants** will appear throughout history: **the first Saosyant**, the **second Saosyant**, and **the third Saosyant**.
- **The first Saosyant** is a **spiritual hero** who is expected to bring the first victory over **the forces of evil**.
- **The second Saosyant** is more focused on moral **restoration efforts**, while the **third Saosyant** is the one who will truly **lead humanity into a better world**, full of **justice** and **holiness**.

7. The Concept of Saosyant in Other Traditions

- There are **similarities** between the concept **of Saosyant** in Zoroastrianism and **the savior** figure in other religions, including **the Prophet Muhammad** in Islam and the **Messiah** in Judaism and Christianity. These figures are all tasked with **improving the world** and returning humanity to a **better life** in the last days.

Conclusion

Although Zoroastrianism texts do not provide very in-depth details about physical **characteristics** or **a particular** geographical environment **regarding Saosyant**, there is some key information that portrays **Saosyant** as an **eschatological savior** who will emerge in the last days, born of the descendants of Zoroaster and born in a **divine** way. Saosyant will come to **defeat evil**, **restore morality**, and lead humanity to **a better life**.

You said:

Is there an explanation of the vehicle or place where the saosyant lives, for example, desert land, or so on

ChatGPT said:

In Zoroastrian texts, especially in **Avesta** and other Zoroastrian traditions, there is no very detailed description of **the Saosyant**'s vehicle **or residence** in a specific geographical or physical sense such as **desert** land or **a specific place**. Zoroastrianism focuses more on **the spiritual** and **escalyptic role of** Saosyant as the **savior of the last days** who came to improve the world and defeat evil.

However, there are several aspects that can give an idea of **Saosyant** in the context **Environment** or **world conditions** at the time of its appearance:

1. Geographical Environment

- Although not explicitly described in Zoroastrian texts, **Saosyant** is believed to have appeared in **the last days**, and because Zoroastrianism originated in **the Persian region (now Iran),** many experts argue that the place of its emergence may have been in this region or at least a region that had **a spiritual connection** with the Zoroastrian tradition.
- In many religious traditions, **the end times** are often associated with **a major catastrophe** that will affect the world, and the world will be in a state of **decay**. It could be thought of as **a "desert"** in a symbolic sense, describing the **spiritual thirst** and **moral drought** that would exist before the arrival of Saosyant to **bring update**.

2. The Symbolism of the "Desert"

- Although not directly mentioned, **deserts** are often a symbol in various religious traditions to describe the state of the world that has been **morally or spiritually degraded**. Deserts often serve as places where one can undergo **a severe test** or **enlightenment**. In some Zoroastrian interpretations, the world that had been engulfed in **crime** and **corruption** before Saosyant's arrival can be seen as **a "spiritual desert"**.
- The desert is also often used in many traditions as a **place of seclusion**, where **saviors** or **spiritual figures** will emerge after facing great challenges. It may also lead to a symbolic understanding of the **condition of the world** that needs to be improved.

3. Vehicle or Transport Symbol

- There is no specific information about the physical vehicles used by Saosyant in the Zoroastrian text. However, **vehicles** in a spiritual context may refer to **a metaphor or symbolism of his spiritual journey** or **mission** to save the world.
- In **the Zoroastrian** tradition and many other religious traditions, **eschatological rescuers** are often depicted **walking in divine missions**, without relying on physical vehicles. The focus is more on their big **roles** and **duties** than on the vehicles they use.

4. Geographical Aspects in Zoroastrian Narratives

- In some Zoroastrian literature, there is a picture of a world that will undergo major **destruction** or **change** at the end of time, and this may involve **major changes in the environment** and **geography** faced by humanity. However, Saosyant's residence or **arrangement** is more often emphasized on **his divine role** than on the physical location or environment in which he lives.

5. Linkage to Zoroastrian Influence in the World

- As the **savior of the last days**, Saosyant may have appeared in **a region with strong Zoroastrian ties**, i.e. in **Persia** or the surrounding region. However, because

The concept of Saosyant is related to **global safety**, its existence can be interpreted more broadly in the context of **changing the world as a whole**.

Conclusion

Overall, in Zoroastrian texts, there is no specific description of **the vehicle** or **the physical residence** of Saosyant such as desert land. **The environment** or **world conditions** that will be found in the run-up to his arrival focusing more on **the state of the broken world** and **the moral difficulties** that will occur before his appearance. As an **eschatological savior figure**, Saosyant is seen more as a **spiritual leader** who will restore a devastated and return the truth, rather than as a figure tied to a specific geographical environment.

You said:

Explain about "Ahura Mazda (Wise God) spoke to Zarathustra Spitaman, 'What I prophesy, when your two millennium ends, the beginning of the Hoshedar millennium (Muhammad) will be began.'" —Bahman Yasht (one of the books of Zaroaster)

ChatGPT said:

The statement you mentioned, **"Ahura Mazda (Wise God) speaks to Zarathustra Spitaman, 'What I prophesy, when your two millenniums come to an end, the beginning of the millennium of Hoshedar (Muhammad) will begin.'"**, apparently referring to a part of the **Bahman Yasht**, which is part of **the Avesta**, the holy book of Zoroastrianism.

Context Explanation

This statement refers to a prophecy in the Zoroastrian tradition that mentions that **Ahura Mazda**, the God of the Zoroastrian religion, gave a revelation to **Zarathustra (Zoroastrian)** about **the appearance of Hoshedar**, who some interpretations refer to as the **Prophet Muhammad** or a figure who brought great changes to mankind.

Here are some key points related to this quote:

1. Ahura Mazda and Zarathustra

- **Ahura Mazda** is the God of the Zoroastrian religion, who is described as **the God of Wisdom** and **the source of all goodness**. In Zoroastrianism, Ahura Mazda plays the role of the creator and custodian of the world.
- **Zarathustra (Zoroaster)** was a prophet and founder of the Zoroastrian religion who taught about **monotheism** and **the struggle between good (Ahura Mazda)** and evil (Angra Mainyu). Zoroastrianism viewed Zarathustra as the first revelation bearer and the convert to religious teachings who had previously worshipped many gods.

2. Millennials and Hoshedar

- In this text, it is said that after **two millennia** or **two great periods of time**, there will be **a millennium of Hoshedar**. This **millennium** is often interpreted as **one hundred years**, and here refers to the period of time that will come after the teachings of Zarathustra.
- **Hoshedar** is one of the **savior figures** in Zoroastrianism that will emerge in **the last days**. In some Zoroastrian texts, Hoshedar is often considered one of the **saviors** who will return the world to **justice and truth**.

3. Hoshedar and His Relationship with the Prophet Muhammad

- In the interpretation of some Zoroastrian scholars, there are assumptions **or prophecies** that connecting **Hoshedar** with **the Prophet Muhammad**. This arises because some Zoroastrian texts mention that **Hoshedar** will bring teachings that **renew** or **correct** the teachings that have been deviated after Zoroaster, which can be interpreted as a reference to figures such as **the Prophet Muhammad** who emerged with **pure monotheism**.
- In many understandings of Zoroastrianism, **Hoshedar** is a figure who leads to **moral and spiritual perfection** and will fight for **justice** and defeat **the forces of evil**. Therefore, some interpreters see this connection between **Hoshedar** and the **Prophet Muhammad**, who also brought the teachings to **abolish evil** and return to **pure monotheism**.

4. Meaning of "Millennium Hoshedar"

- **The Hoshedar millennium** can be understood as a **great period** or **era to come**, which will begin with the arrival of a very important figure, who brings **great changes** in the world. This text, in the context of Zoroastrianism, may refer to the **purveyor of more true teachings** or **the renewal of pre-existing religious teachings**, which are in line with the mission of the Prophet Muhammad in Islam.

5. Similarities with the Concept of the Messiah or Savior

- **Hoshedar** in Zoroastrianism can be likened to the concept of **the Messiah** in the Jewish tradition or even to the **Imam Mahdi** in the Islamic tradition, which will arise to improve the world, defeat evil, and bring peace and justice.
  Like **the Prophet Muhammad** in Islam, which also brought new teachings that Renewing and refining previous teachings, **Hoshedar** in Zoroastrianism is expected to play the same role in leading humanity towards **a better life**.

6. Translation and Interpretation

- Some interpretations of these Zoroastrian texts associate **Hoshedar** with **Muhammad** not only because of a name or a particular aspect, but because **of the great mission** that both have in terms of introducing or restoring **pure monotheism** and **justice** to humanity.

Conclusion

In **the Bahman Yasht**, which is part of **the Avesta** (Zoroastrian scriptures), it is mentioned that after two millennia, **Hoshedar** will appear. Multiple interpretations connect **Hoshedar** with **the Prophet Muhammad**, mainly because of the **mission of salvation** and **renewal of religious teachings** brought by the two. In the Zoroastrian tradition, **Hoshedar** is seen as one of the **savior figures** who will lead the world towards **spiritual perfection** and **justice**, similar to the mission carried by the **Prophet Muhammad** in Islam.

You said:

Is there an explanation for where Hoshedar lives

ChatGPT said:

In Zoroastrian texts, particularly in **Avesta** and the wider tradition, there is no very detailed explanation of the physical abode of **Hoshedar**. However, there are some important concepts related to **the place** or **context of its existence** in the **eschatological tradition** of Zoroastrianism.

1. The Emergence of Hoshedar in the End Times

- **Hoshedar** is one of the eschatological **saviors** in the Zoroastrian tradition, which is expected to emerge in the end of the age to bring **renewal** and **justice**. Since Hoshedar is a **spiritual figure** who deals with **the changes in the world as a whole**, the concept of his abode is not emphasized physically, but rather on the **divine mission** and **eschatological task** that he will undertake.
- Some interpretations suggest that **Hoshedar** will emerge to **lead humanity against evil** and repair a world that has been broken. The place of Hoshedar's appearance may be interpreted more symbolically, that is, **in a world already full of evil** and chaos, a place where he will bring **renewal and truth**.

2. Hoshedar's relationship with the Persian Region (Iran)

- **Zoroastrianism** originated in **the Persian region (now Iran),** and in some Zoroastrian texts, **Hoshedar** can be considered a figure who would appear in this region or at least relate to the **region of origin of Zoroastrianism**. However, it has more to do with **religious symbolism** than a specific geographical explanation.
- **Hoshedar** is not expected to stay in a specific place geographically, but rather on the **grand mission** he will carry out. Thus, its appearance can be interpreted more as a **symbol** of the recovery of the world than living in a physically bound place.

3. Purifying and Renewing Places

- Although no specific residence is mentioned, there is a concept that the world will undergo a **great cleansing** by the time **Hoshedar** appears. This may include **the renewal of the physical environment** that includes **the re-emergence of balance and harmony** in a world devastated by **crime** and **corruption**. The world will be restored by Hoshedar's actions and his presence will mark a **major turning point** in the history of mankind.

4. Symbolism of Nature and the World

- In many traditions, the appearance of **a savior** figure is often depicted in the context **of a world** environment that is already full of damage. Therefore, it is possible **that Hoshedar** will appear in places that were previously damaged, such as **deserts or barren lands** that need renewal and **purification**. Although this is not always explicitly explained in Zoroastrian texts, this kind of symbolism of nature is often used to describe **the state of the degraded world**.

5. Metaphysical Aspects of Hoshedar's Existence

- **Hoshedar**, as the **savior of the last days**, is seen more as **a metaphysical and spiritual figure** than an individual who is tied to **a particular place or geographical area**.
  Its existence is understood more as part of the **cosmic process** and **the renewal of the world**.

As part of **the divine plan**, the emergence of Hoshedar is part of a **great transformation** that will encompass the entire world, so its abode may be interpreted more as **part of the overall renewal process** than as a specific geographical place.

Conclusion

There is no very detailed or explicit explanation in Zoroastrian texts regarding the physical abode of **Hoshedar**. As an **eschatological figure** who would emerge in **the last days**, Hoshedar was seen more in **a symbolic framework** related to **the renewal of the world** and the **purification of** humanity. Although it is not explicitly stated where Hoshedar lives, his appearance is expected to occur in a world full of **corruption and evil**, which he will restore through **divine** and **spiritual action**. **You**

said:

Can it be interpreted as a prophecy of the conquest of Persia by Islam so as to transform Persia from a fire worshipper to a transcendent worshipper of God

ChatGPT said:

The statement in **the Bahman Yasht** that relates **Hoshedar** to the **Prophet Muhammad** and mentions that after two millennia, **Hoshedar's millennium** will begin, can indeed be interpreted as a **prophecy** describing a **great change** in the history of the ummah human, including **the conquest of Persia by Islam** and **major changes in the religious system** in the region. Let's break down what it means:

1. Islamic conquest of Persia

- In the 7th century, **Islam** led by the **Prophet Muhammad** and his followers spread rapidly to the Persian region (now Iran). After the **Rashidun caliphate** and especially during the time of **Caliph Umar bin Khattab**, Persia, which was previously a **Zoroastrianism** (fire worship), began **to be conquered** by Muslim troops. This event is very important, because **Islam** changed the dominant religion and belief system in the region.
- In this context, we can see the existence of **historical symbolism** that can connect **Hoshedar** (as a figure of salvation and renewal) with the **Prophet Muhammad** who came to **bring the teachings of pure monotheism**, replacing **the worship of fire** that is the core of **Zoroastrianism**.

2. Changes in Religion and Belief

- In **Zoroastrianism**, **Ahura Mazda** is the transcendent God worshipped, but **Zoroastrianism** focuses on fire worship and rites related to the elements of this world. The conquest of Persia by **Islam** brought **great reforms** with introducing a **transcendent God** in a stronger and clearer sense—**God**, a God who is not only concerned with the elements of nature, but also **more abstract and transcendent**.
- **Hoshedar** , which is said to bring about renewal in the last days in Zoroastrianism, can be interpreted as a symbol of the mission of **Islam**, which aims to improve and restore mankind to **true faith** in God **Almighty**, and **abolish belief in the polytheistic system** or idolatry, including fire worship in the Zoroastrian tradition.

3. Symbolism in Prophecy

- The prophecy in **Bahman Yasht** about the emergence of **Hoshedar** after two millennia can be seen as a symbolic picture of **the great changes** that are taking place in humanity. Here, **Hoshedar** can be seen as a figure who brings about religious and moral change, abolishing evil and introducing **the truth**.
- **The Prophet Muhammad** who came more than **two millennia after Zarathustra** can be seen as **a savior** figure who carries out this mission by **eliminating evil** in the form of distorted beliefs and introducing teachings that return to pure **monotheism**. The conquest of Persia by Islam, which replaced **Zoroastrianism** with **Islam**, can indeed be understood as a symbolic embodiment of **Hoshedar** that **brought about religious renewal**.

4. The Transition from Fire Worship to the Transcendent God

- Zoroastrianism, although monotheistic in nature (worshipping **Ahura Mazda**), has practices that rely heavily on the symbolism of fire as a medium for relating to God. When Islam entered and conquered Persia, its influence in changing **religious practices** was enormous, emphasizing **the worship of a transcendent God** (Allah) that did not depend on natural elements or symbols
  certain.
- In this case, it can be considered that **Hoshedar** in Zoroastrian prophecies will bringing humanity back to **a purer and transcendent religion**, it can be likened to **the Prophet Muhammad**, who **changed the way people viewed God** and **abolished practices that were considered deviant** such as **fire worship** in Persia.

5. Symbolism in Social and Religious Change

- The conquest of Persia by Islam was not only about religious change, but also about **great social** and **political** change. In this respect, the arrival of **Hoshedar** in the Zoroastrian tradition can be interpreted as a symbol of the **social and religious renewal** brought by the **Prophet Muhammad** in the form **of Islamic teachings**. Just as **Hoshedar** was expected to come to **restore the broken world** at the end of time, **the Prophet Muhammad** came bring teachings that restore the **purity of monotheism** that had previously been distorted in various forms of belief in the world.

Conclusion

Yes, the statement in **Bahman Yasht** referring to **Hoshedar** can be interpreted as a **prophecy** about the **conquest of Persia by Islam** and the great changes that occurred in terms of **religion and belief**. By associating **Hoshedar** with **the Prophet Muhammad**, we can see a **religious renewal** from **the worship of fire in Zoroastrianism** to **the worship of the transcendent God in Islam**. This change brought a **pure monotheism** and introduced
teachings that **renew** the way people relate to God, eliminate distorted beliefs and replace them with **the teachings of monotheism** in Islam.

4o mini

You said:

Explain Hoshedar both in its literal sense and its characteristics in Zoroastrian texts

ChatGPT said:

Hoshedar is one of the **eschatological figures** in the **Zoroastrian tradition** known as the **savior** or **reformer** who will come in **the end times** to bring about **great** reforms and **purify the world**. The name **Hoshedar** comes from a **Pahlavi** word meaning **"restorer"** or **"savior"**. In the context of Zoroastrianism, Hoshedar has an **important role** in the eschatological process, namely in ending **evil** and **restoring truth** in the world.

1. Literal Meaning of Hoshedar

- **Hoshedar** comes from a word in **the Pahlavi** language that can be translated as **"restorer," "savior,"** or **"bringer of truth."** Literally, the name indicates Hoshedar's role in **improving a world** that has been plagued **by crime** and **deviance**, as well as **bringing about reforms** that will restore the world to **a state of holiness and righteousness**.
- In some texts, some also translate it as **"one who leads to goodness"** or **"one who will lead the world to the right path."**

2. Characteristics of Hoshedar in Zoroastrian Texts

In **Avesta** and other Zoroastrian texts, **Hoshedar** is described as a figure who possesses several important characteristics, which include:

- **Carrier of Renewal and Truth**: Hoshedar is a figure who will bring about the great changes needed in the last days. He will emerge to **end the reign of evil** and **return the world to truth** and **justice**. Hoshedar is a figure who **purifies the world** and **restores balance** after an era of chaos and evil.
- **Savior**: Hoshedar, like other eschatological figures in various religious traditions (e.g. the Messiah in Judaism or Imam Mahdi in Islam), is expected to be the **savior of humanity**. He will emerge as a **spiritual leader** which will guide mankind to **salvation** and **purification** in the last days.
- **Bringing Victory over Evil**: Hoshedar will be tasked with **defeating the forces of evil** that have previously ravaged the world. He will lead mankind to **destroy evil** and **uphold the truth**, as well as build **a true civilization** based on the teachings of **Ahura Mazda** (God in Zoroastrianism).
- **His relationship with Other Hoshedars**: In **the Zoroastrian tradition**, Hoshedar is one of the **three saviors** who will appear at the end of time. Two figures the others are **the Soshyans** (Sosians) and **the Saosyants**:
    - **Soshyans** are the ones who will bring the world to a time of eternal peace and justice after Hoshedar and Saosyant have completed their duties.
    - **Saosyant** is the last figure to come to **resurrect the dead** and bring the world into the age of renewal.
    - **Hoshedar** serves as a leader or reformer who will begin the process of purifying the world before Saosyant and Soshyans continue their duties.

- **Hoshedar's Presence as a Spiritual Leader**: Hoshedar is a **moral figure and spirituality** that will guide humanity in a more righteous and better life. He will teach **goodness**, **truth**, and **virtue** to mankind,
  and restore **the harmony of nature** that has been disturbed by evil forces.

3. The Presence of Hoshedar in the Zoroastrian Tradition

- **Hoshedar** emerged after **two millennia** from the **Zarathustra** (Zoroastrian) period, as part of an eschatological process in Zoroastrian religion. This concept illustrates that after the age **of Zarathustra** which brought the first teachings, the world will experience **corruption** and **deviation**. Hoshedar's presence was **a sign of renewal** and the beginning **of the overhaul** of the broken world.
- In **the Bahman Yasht**, which is part of **the Avesta**, it is mentioned that **Hoshedar** will come after two millennia to restore the world to true **justice** and **truth**. Hoshedar is expected to bring **higher teachings** and help mankind to **achieve salvation**.

4. Hoshedar in the Context of Zoroastrian Eschatology

- In **Zoroastrianism**, the concept of eschatology (life after death and the end of time) is very important. Hoshedar is part of a series of savior figures who will come to ensure that the world returns to **the true God**, **Ahura Mazda**.
- Hoshedar**'s presence** will signal the beginning of the process of purifying the world from **darkness and evil**. In the last days, after Hoshedar led mankind through
  renewal, the world will enter an **era of peace** led by **the Soshyans**, which will lead the world to a state **of full of justice** and **spiritual perfection**.

5. Comparison with Other Figures

- **Hoshedar** in Zoroastrianism can be compared to the concept of the **Messiah** in the **Jewish** tradition or **the Imam Mahdi** in **the Islamic** tradition, who will come to save mankind and bring peace and justice to the world. He is a **spiritual changemaker** who overcomes **evil** and **returns the world to its righteous state**.

Conclusion

Hoshedar in the Zoroastrian tradition is a **savior** figure who will emerge at the end of time, two **millennia** after the teachings of Zarathustra. Literally, the name means **"restorer"** or **"savior"**, and he is portrayed as the one who will bring **truth**, **justice**, and **renewal** to a world that has been corrupted by **evil**. Hoshedar is part of an eschatological process in Zoroastrianism involving several savior figures, and his arrival will signal **the beginning of the purification of the world** before the world finally enters **a period of peace and perfection** under **the Soshyans**.

4o mini

You said:

Is Hoshedar synonymous with the prophet Muhammad

ChatGPT said:

The question of whether **Hoshedar** in the **Zoroastrian tradition is** identical to **the Prophet Muhammad** in **Islam** is an interesting and complex topic, because while the two have some similarities in terms of **their eschatological role** and **function as a messenger of renewal**, there are also important differences between the two. Let's take a look at some possible comparisons explained whether **Hoshedar** could be considered identical to **the Prophet**

Muhammad. **Similarities Between Hoshedar and Prophet Muhammad**

1. **Carriers of Renewal and Truth**
    - **Hoshedar** in **Zoroastrianism** is expected to come to bring **great renewal** and **cleansing the world** from **evil**. He is a savior who will restore **the justice**, **truth**, and **morality** that has been lost in the world. Similarly, **the Prophet Muhammad** in **Islam** is considered to **be the bringer of renewal** that restores mankind to the **true faith**, namely **pure monotheism**, and **abolishes the religious deviations** that existed at that time.
2. **Role as a Spirituality Leader**
    - **Hoshedar** is understood as a leader who will guide humanity towards **goodness**, teach **higher morality**, and lead the people to improve a world full of **corruption and evil**. **The Prophet Muhammad** also played the same role as a **spiritual leader** who provided **moral teachings** and **religious** teachings (Islam) which included **tawheed** (the oneness of God) and **noble morals**.
3. **Eschatological Role**
    - **Hoshedar** is an **escataloguing figure** who will emerge at the end of **the age** for liberate the world from the power **of evil** and return it to the state of affairs **truth and justice**. **Prophet Muhammad** in the Islamic tradition is also considered as **the last prophet**, who came to perfect the previous revelation and lead mankind to **the end** times with **true faith**.
4. **Fundamental Religious Changes**
    - **Hoshedar** is expected to come to **restore the world** and replace the beliefs that have been distorted. **The Prophet Muhammad** also came as a **savior** to justify religious teachings that had been **distorted** by previous beliefs and to bring humanity back to **the pure teachings**, namely **Islam** (monotheism).

Difference Between Hoshedar and Prophet Muhammad

1. **Religious Context**
    - **Hoshedar** is part of the tradition of **Zoroastrianism**, which is a religion **monotheistic** that teaches the worship of **Ahura Mazda** as the transcendent God. Meanwhile, **the Prophet Muhammad** came in the context of **Islam**, which is also a monotheistic religion but teaches the **oneness of God** known as **Allah** in Arabic.
2. **Eschatological Mission**

- In **Zoroastrianism**, **Hoshedar** is one of three **saviors** who will appear in chronological order. **Hoshedar** is the figure who will appear early, followed by **Saosyant**, who will bring the world to **the final renewal**, including **the resurrection of the dead**. **The Prophet Muhammad**, on the other hand, is considered the **last prophet** in **Islam**, and although he had an eschatological role in bringing mankind to **ultimate salvation**, there is no direct concept that he was part of the order of saviors that came after the other two figures as in **Zoroastrianism**.

3. **Teachings and Revelation**

    - **Hoshedar** in Zoroastrian texts is not associated with bringing **new revelations** that add to the teachings of previous religions, but rather as a figure who comes to **improve** and **restore the world**. On the contrary, **the Prophet Muhammad** is recognized in **Islam** as the **bearer of the last revelation**, the **Qur'an**, which is considered the final revelation and **the consummation of** the previous revelations (of prophets such as Moses and Jesus).

4. **The Perfection of Islam as the Last Religion**

    - **Islam** teaches that **the Prophet Muhammad** was **the last prophet** to come to **perfecting** the teachings that had been given to the previous prophets.
      In other words, **there is no other prophet after Muhammad**, which distinguishes him from **Hoshedar**, who in **Zoroastrianism** is still part of a broader set of eschatology, followed by **Saosyant** and **Soshyans**.

Is Hoshedar identical to the Prophet Muhammad?

Overall, despite the **similarities** in terms of their roles as **saviors and bringers of renewal** in their respective religions, **Hoshedar** and **the Prophet Muhammad**
not completely **identical**. **Hoshedar** is more of a **Zoroastrian eschatological figure** who is bound to the Zoroastrian eschatological system and will appear along with **two other saviors** to ending **the age of evil** and restoring the world. While **Prophet Muhammad** is the **last prophet** in Islam who came to **perfect Allah's revelation** and lead mankind to a righteous life with **the teachings of Islam**.

However, in **a symbolic comparison**, the two can be seen as **savior figures** who have come to **guide humanity** towards **the truth and renewal** of their religion, albeit in **different contexts and traditions**. Thus, there may be **parallelism** in the **functions** and **missions of both**, but they are within very different theological **and** eschatological **frameworks.**

4o mini

You said:

Aren't the early Zoroastrians and Islam the same monotheism

ChatGPT said:

True, **early Zoroastrianism** and **Islam** both taught **monotheism**, i.e. belief in **one transcendent God**. However, despite the similarities in the aspects of **monotheism**,

there are profound differences in the **understanding of God**, **the picture of the universe**, and **religious doctrine** that distinguishes the two.

Similarities: Monotheism in Zoroastrianism and Islam

1. **Assertive Monotheism**
    - **Early Zoroastrianism** taught that there was **one main God**, Ahura **Mazda**, who was considered to be **the One God**. Ahura Mazda is the **creator of the world** and **the source of all good**, who fights against the forces of evil that led by **Angra Mainyu** (or Ahriman).
    - **Islam** is also a monotheistic religion that teaches that **Allah** is **the One God**. In **Islam**, Allah is the creator of the universe, which does not exist His allies, and is **the source of all goodness**. **Tawheed**, that is, the belief in the oneness of Allah, is a fundamental principle in Islam.
2. **God's Role in Determining Good and Evil**
    - In **Zoroastrianism**, **Ahura Mazda** is **the God who governs good** and fights against **the Angra Mainyu**, who represents the forces of evil. The world is seen as a battleground between good and evil, and in the end, **Ahura Mazda** will defeat evil.
    - In **Islam**, **Allah** also regulates **good and evil** and tests humanity with the test of life to choose between **good** (the way of Allah) and **evil** (the way of the devil). Allah's justice will be established on the Day of Resurrection, and the believers will be rewarded, while those who disobey will be punished.

Difference Between Zoroastrianism and Islam

1. **Understanding God**
    - **The Ahura Mazda** in **Zoroastrianism** is the absolute God, but in Zoroastrian cosmology, there are **two great powers**: **Ahura Mazda** (good) and **Angra Mainyu** (evil). These two powers are at war in the world, with Ahura Mazda finally defeating evil at the end of time.
    - In **Islam**, **Allah** is the **absolute** God and **has no allies in Him**. **God** is the only creator, maintainer, and ruler of the universe without any dual role in the form of an evil force equal to Him. **Islam** emphasizing **the undivided and unrivaled** oneness of God.
2. **The Essence of the Universe**
    - In **Zoroastrianism**, there is **a clear cosmic dualism** between **good and evil**. The world is seen as the battleground between **Ahura Mazda** and **Angra Mainyu**, and humanity must choose to support the good and **Ahura Mazda**.
    - In **Islam**, although there is a **conflict between faith and kufr**, **Allah** remains the only governing force in this world. There is no **dualism** like the found in Zoroastrianism, because **evil** exists only as a test from God, not as an equal force.

3. **Understanding Doctrine and Revelation**

    - **Zoroastrianism** teaches that **Zarathustra (Zoroaster)** was a prophet who received a revelation from **Ahura Mazda**, and its teachings were to introduce humanity to the right way of life, focusing on **moral goodness** and **the battle against evil**.

    - **Islam** teaches that **the Prophet Muhammad** was **the last prophet** to receive revelation from **Allah** through **the Qur'an**, which is considered the last revelation and **the consummation of** previous revelations. **The Qur'an** emphasizes the teachings of **monotheism**, devotion to Allah, and morality.

4. **End Times and Justice**

    - **Zoroastrianism** has a concept of **the end times** in which **Hoshedar** and **Saosyant** will come to defeat evil and save the world. There is also the concept of **life after death**, where the person who lives righteously will resurrected and given eternal life.

    - In **Islam**, **the end times** are led by the coming of **Imam Mahdi** and **Isa al-Masih** (Jesus), who will bring justice and defeat evil before the Day of Resurrection. On the **Day of Resurrection**, all mankind will be judged on the basis of charity their deeds, and the believers will be rewarded in Paradise, while the disbelievers will be punished in Hell.

Conclusion

Although **Zoroastrianism** and **Islam** are both **monotheistic** religions that teach about **the One God**, there are **significant differences** in the concept of God and the cosmology of each religion. **Early Zoroastrianism** had **duality** in the power of God good and evil, while **Islam** taught the unrivaled **oneness of God**. These two religions also have differences in **wahi** and **eschatological teachings**, although there are similarities in the concepts **of the end times** and **the salvation of** mankind.

Thus, while there are similarities in the teachings of **monotheism**, the fundamental differences in **belief in God** and **eschatological structure** make the two not entirely the same despite some similarities in the basic principles.

4o mini

You said:

Is it impossible according to Zoroastrian texts that Hoshedar could have arisen from a non-Zoroastrian community

ChatGPT said:

Traditionally, in the teachings of **Zoroastrianism**, **Hoshedar** is a figure who is expected to come to bring **moral** and **spiritual** renewal in **the last days**, which of course is expected to emerge among the people who know **Ahura Mazda** and **the Zoroastrian** tradition. However, if we Referring to **Zoroastrian texts** and broader interpretations, it is possible that **Hoshedar** does not have to exclusively come from **the Zoroastrian community**.

Possible Hoshedar Emerges from Non-Zoroastrian Communities

Some important points to consider this possibility:

1. **The Universal Hoshedar Concept**
    - In Zoroastrian **texts**, **Hoshedar** is indeed mentioned as **a universal savior** who will come to **improve the world** and defeat evil.
      In some interpretations, he was not limited to just people who followed Zoroastrianism. If we look at it in this context, it could be that **Hoshedar** was seen as a figure who could come from outside the **Zoroastrian** tradition to **restoring the morality of the world** as a whole.
2. **Acceptance of the figure of Hoshedar by Non-Zoroastrians**
    - Some interpretations of **Zoroastrian** teachings assume that **Hoshedar** could have come from **outsiders** or even **non-Zoroastrian communities**. This may be in line with the larger vision that **Hoshedar** is **the savior of the world**, not only for **Zoroastrians**, but for **all mankind**. In this case, its role is more universal, and does not have to be limited by a particular ethnicity or religion.
3. **The Role of Reformers and Moralists**
    - As we see with **the Prophet Muhammad** in **Islam**, which although of Arab origin, the teachings it brought were recognized as renewal for mankind
      Overall. It is possible that **Hoshedar** could also emerge in a broader context and influence societies outside of Zoroastrianism, if he is considered to be the bearer of **the truth and justice** needed by the Zoroastrianism.
      all over the world.
4. **Ambiguous Zoroastrian Texts**
    - In the **Bahman Yasht** (one of the Zoroastrian texts referring to the future and eschatological figures), although **Hoshedar** is expected to emerge as a figure who brings **the truth**, there is no explicit description that states that **Hoshedar** had to come only from **Zoroastrians**. These texts focus more on **Hoshedar**'s eschatological role in defeating **evil** and restoring the world to **justice**, without limiting its origins.
5. **Zoroastrian Teachings Open to Change**
    - In the history of Zoroastrianism, as with other religions, there has been the possibility of certain teachings evolving over time, and there may be a thought that **Hoshedar** may have emerged outside of the Zoroastrian community, Especially if the person brings the **moral and spiritual renewal** that is so much needed by a world full of **corruption and evil**.

However, There Are Several Distinguishing Aspects

1. **Zoroastrian Traditions That Tend to Be Closed**
    - While there are more inclusive interpretations, traditionally, **Zoroastrianism** has been a religion that is deeply **tied to the Persian nation and culture**, and **Hoshedar** is often seen as part of a tradition that is more deeply embedded in **the context**

Persia and **belief in Ahura Mazda**. This may close out the possibility for **Hoshedar** to come from outside this community.

2. **Typical Eschatological Process**

    - In **Zoroastrianism**, **Hoshedar** is part of a three-savior order that will come at **the end of time**, with **Saosyant** as the more important figure to **bring about the final renewal**. This eschatological sequence provides a very specific picture of how the world will end, and outside influences on these figures may be considered less relevant in the context of theology
      traditional.

Conclusion

Traditionally, **Hoshedar** in **Zoroastrianism** is expected to emerge within **the community that already recognizes Ahura Mazda**, as he is part of a larger eschatological system focused on **justice** and **world renewal**. However, if we look at it from a more universal perspective, it is possible that **Hoshedar** could be understood as a figure who could emerge from **the non-Zoroastrian community** to lead humanity towards **broader justice and truth** .

This understanding is more related to Hoshedar**'s eschatological role** as an emergent savior for **all of humanity**, not just for **followers of Zoroastrianism**. So, although it is traditionally seen as emerging in a **Zoroastrian** context, it can be thought that it can come from outside this tradition to return the world to moral **justice** and **truth**.

4o mini

You said:

Then the prophet Muhammad can become a Hoshedar

ChatGPT said:

In theory, **the Prophet Muhammad** can be considered **Hoshedar** based on some similarities in his role, especially in the **escalogical** and **moral** context described in **Zoroastrian texts**. However, there are several aspects that need to be considered in order to understand the similarities and differences between **the Prophet Muhammad** and **Hoshedar** in **Zoroastrianism**.

Similarities between Prophet Muhammad and Hoshedar

1. **Savior and Moral Reform:**

    - **Hoshedar**, in the teachings of Zoroastrianism, is a figure who will come in the **last days** to **restore the world**, defeat **evil**, and return humanity to the right path.

    - **Prophet Muhammad** also had a similar role in **

4o mini

You said:

So the Prophet Muhammad is more synonymous with Hoshedar than with the saosyant

ChatGPT said:

From an **escataloguological** perspective and **the role of reform**, there is indeed an argument that the **Prophet Muhammad** is more **identical to Hoshedar** than to **Saosyant** in the Zoroastrian tradition, although this comparison remains interpretive. Let's discuss in more detail the **similarities** and **differences** between the Prophet Muhammad and these two figures in **Zoroastrianism**.

Similarities between Prophet Muhammad and Hoshedar

1. **The Role of Moral and Social Reform:**
    - **Hoshedar** is an eschatological figure who is expected to come in **the end times** to **improve the world**, defeat **evil**, and restore humanity to **truth and justice**.
    - **The Prophet Muhammad** is also present in the world to **bring about reform** in the **morality**, returning humanity to **monotheism (monotheism)** and upholding **social justice**. The teachings that Muhammad brought focused on **returning to the One God**, as well as the refinement of human morals, which bears similarities to **Hoshedar**'s mission in **Zoroastrianism**.
2. **Role as a Truth Spreader:**
    - **Hoshedar** is understood to bring **truth** that defeats **darkness** and **evil**. Similarly, **the Prophet Muhammad** spread the **last revelation (the Qur'an)** which is considered to be **the universal truth** that leads mankind out of **error** and **deviation**.
3. **Escatalogument Related to Justice in the Last Days:**
    - In **Zoroastrianism**, **Hoshedar** came to uphold **justice** and **truth** in **the last days**. In **Islam**, although **Imam Mahdi** and **Isa al-Masih** play a major role in Islamic eschatology, **the Prophet Muhammad** is also seen as **the closing of the prophets** and the figure who brings **the final revelation** that will guide the ummah in the last days.
4. **Renewal of Monotheism:**
    - **Hoshedar** is expected to return humanity to the **right path**, overcoming **idolatry** and **moral deviance**. **The Prophet Muhammad** brought **about a reform in monotheism**, emphasizing the teachings of **monotheism**, which invited the people to worship only **Allah**, eliminating **the idolatry** that existed at that time.

Differences with Saosyant

Saosyant in **Zoroastrianism** is better understood as a figure who has a **greater role** in **the last days** and serves to **bring salvation** and **salvation to humanity as a whole** by **defeating the forces** of evil (Angra Mainyu). **Saosyant**'s main task is **to bring about the physical resurrection of** the dead, as well as to bring humanity into **eternal life** full of **happiness** and **perfection**.

The Prophet Muhammad, although considered the **closing of the prophets** in Islam, is not explicitly attributed to a role similar to that of **Saosyant** in the context **of eschatological salvation** that leads to physical resurrection or life after death in another world. Instead, the role

The Prophet Muhammad is more concerned with **moral reform, religious teachings**, and **the giving of the last revelation** in the context of earthly life and the preparation of the ummah for the hereafter.

Conclusion:

Overall, based on the role of **moral renewal** and **the return of truth**, **the Prophet Muhammad** is indeed more **synonymous with Hoshedar** in **Zoroastrianism**. Both are considered to be figures who came to bring **about renewal**, **improve the world**, and **defeat evil**, with a greater focus on **morality and justice** than on the greater physical resurrection or eschatological salvation that Saosyant possessed.

However, despite the similarities, it is still important to understand that **the Prophet Muhammad** in **Islam** and **Hoshedar** in **Zoroastrianism** come from very different traditions, and their meanings and their religious contexts operate within a theological framework that is not entirely the same.

4o mini

You said:

What if you use the concept of perenial

ChatGPT said:

If we use **the concept of perennials** to see the relationship between the **Prophet Muhammad** and **Hoshedar** in the tradition of **Zoroastrianism**, we can assume that the two (as well as other eschatological figures in the world's religions) have **a profound similarity** in carrying out a **universal** and **transcendent** mission that aims to bring humanity back to **truth, morality**, and **justice** within the framework of a higher life. The concept of **perennialism** (or **universal teachings**) teaches that the core of true spiritual teachings is always the same and exists in all major religious traditions, albeit in different forms.

Perennialism and the Similarity of the Mission of Hoshedar and the Prophet Muhammad

1. **One Universal Truth:**
    - In the view of **perenialism**, all religions essentially lead to one universal truth. Therefore, although **Hoshedar** and **the Prophet Muhammad** come from different traditions (Zoroastrianism and Islam), they can be seen as manifestations of the same truth, which aims to to improve humanity and return it to the right path.
    - **Hoshedar** in **Zoroastrianism** and **Prophet Muhammad** in **Islam** have a similar mission, which is to bring **moral truth** and **justice**, and defeat evil (both metaphorically and in a deeper spiritual sense). Although they come in different cultural and historical contexts, they both speak of **moral restoration** and **the destruction of evil forces**.
2. **The Unification of Mankind in the Way of Truth:**
    - **Perennialism** also teaches that the great religions, although they look different on the surface, actually speak of one common goal: the unity of humanity in search of **truth and spiritual peace**.

In this context, **Hoshedar** and **the Prophet Muhammad** can be considered as part of the
of the **greater spiritual process** in which **God's truth** is revealed to humanity through a variety of different prophets and spiritual figures.

- **Hoshedar** may have appeared in the **Zoroastrian** world to bring their people back to the **path of truth** that they believed originated from **Ahura Mazda**, while **the Prophet Muhammad** brought the last revelation in the **Islamic** tradition that purified **monotheism** and taught obedience **to the One God**.
  These two figures, in a perennial view, bring **the same truth** in a form that suits the context of their society and time.

3. **Similarities in Roles as Renewal and Rescue:**

   - **Hoshedar** is expected to come in the last days to **restore the morality of the world** and **defeat the evil** that rules the world. Likewise with **the Prophet Muhammad**, although it is not directly related to eschatology of the last days in Islam, but his arrival can be seen as a form of
     moral renewal that introduces the **final teachings** that lead to
     true life and **universal justice**.

   - In **the view of perennialism**, these missions have **something in common in the core of their teachings**, namely **the improvement of humanity** and **the salvation of moral decay**, although in different forms according to the context of their time and space.

Perennialism and Eschatology:

In the concept **of perenialism**, **Hoshedar** and **the Prophet Muhammad** may be seen as manifestations of **the same spiritual archetype**, which came to restore **justice** and **truth** in the world. Eschatological figures in every tradition can be considered as the embodiment of the same principle — namely **the salvation of mankind from evil** and **the return to the One God**.

1. **Hoshedar**: Although in **Zoroastrianism**, Hoshedar is understood as a figure who focuses more on the spiritual salvation of the Zoroastrians and the justice that will come in the last days, in the perspective **of perennialism**, he can be seen as part of the **universal process** that is taking place around the world in achieving **the moral and spiritual enlightenment** brought by various prophets and spiritual leaders.

2. **Prophet Muhammad**: In the context **of Islam**, although there is an emphasis on **the oneness of Allah** and the final revelation given to the Prophet Muhammad, **his role as the bearer of the final revelation** can be understood in a broader context, where he complements and perfects pre-existing teachings. **The Prophet Muhammad** as **the closing of the prophets** can be seen as the **embodiment of spiritual salvation** which also has a mission to **return humanity** to the right path.

Conclusion:

From the point of view **of perennialism**, both **Hoshedar** and **the Prophet Muhammad** can be considered **as manifestations of the same universal truth principle**, although they come from **different traditions and** contexts. Both have **a similar moral** and **escatalogological** mission, which is to

improve the world, **defeat evil**, and **bring humanity back to truth and justice**.

Thus, if we look at the two through the lens of **perennialism**, we can conclude that **the Prophet Muhammad** did have **great similarities with Hoshedar** in his role as a figure who brought **moral renewal** and **spiritual salvation** in the last days.
However, the two still have **differences in the context of their respective cultures and religious teachings**, which need to be understood within the framework of the theology and history of each tradition.